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The Hathigumpha Inscription (2nd Century B.C.) of Orissa records that in the eleventh year of his reign Kharavela, king of Kalinga, attacked Magadha. Bahasatimita, the then Governor of Magadha, was obliged to sue for peace and Kharavela carried away in triumph the image of the Jaina *Tirthankara* which had been removed by a Nanda king from Kalinga to Magadha. The painting on the right depicts the triumphal procession.



Restoration of Kalinga Jina
Prabhatmohan Bandyopadhyaya

OURSELVES

jayatu jagadānandaspandī
jinoktisudhārasa

Glory to the teachings of the *Jinas*,
The nectar and the root of bliss of the world.

Ignorance of the Jaina literature amongst the masses is appalling. The reason for this is not far to seek. Because those who wrote the history of Indian literature have practically ignored the contributions made by the Jaina savants, poets and writers in the field of Sanskrit and Prakrit literature. How many people know the name of Hemcandra, the versatile genius, whom India had produced in the medieval ages ? People are acquainted with Bana's *Kādambarī* but none practically with Dhanapala's *Tilakamañjarī* or Somadeva's *Yaśastilaka*.

This kind of differential treatment has been meted out to Jaina literature when we come to the consideration of modern Indian languages also, specially Hindi. In the evolution of Hindi from Apavransa the contribution of the Jainas is indeed great and even they have enriched Hindi language by their writings both secular and religious.

For this state of things, the Jainas themselves are also to be blamed. For they are the most self-oblivious people of the world. They are not only not aware of their own heritage but also are not interested in the cultural renaissance. And for this, no concerted effort has yet been made for writing a history of Jaina religion, people or literature. Sporadic efforts have been made in recent years for the publication of the sacred texts and a few books of merit but mostly these are not well-edited on scientific lines with informative introduction, alternative readings, glossary of words, bibliography and indices and are therefore of little value for the lay public and research scholars. These have been sometimes made more obnoxious by printing with the text the illustrated family-history of the donor of about the same size. We are not against the acknowledgement of the munificence of the donor but that should be kept in the bounds of propriety.

Along with the history of Jaina religion, people and literature, the publication of well-edited books both secular and religious on scientific lines along with translations in as many languages as possible is the need of the day. The task is indeed difficult but not beyond the means of the Jaina community, if there is will. The Jainas spend lacs of rupees in repairing and renovating their temples all over India. Can a fraction of it be canalised in this direction?

The Late Narendra Singh Singhi



July 4, 1910—December 23, 1967

The sudden and premature death of Narendra Singh Singhi on 23rd December 1967 came as a great shock not only to his innumerable friends and admirers but also to the entire Jaina community of which he happened to be an irreplaceable pillar. Born in the rich heritage of the illustrious Singhi family of Ajimganj, Murshidabad, in West Bengal, which is well-known for its affluence and munificence, the late Narendra Singh was himself associated with the cultural, political and economic life of the country. Educated in Science and Law, he was elected member of the Bengal Legislative Assembly in 1945. Although born in a family of landlords, his progressive outlook brought him into industry in which he foresaw the way of regeneration and uplift not only for his own community but for the entire country. Himself a great donor for multifarious causes, it is to his family that the country owes the celebrated 'Singhi Jaina Series' in which have been published more than fifty important works of Jaina literature and several studies by competent research scholars. He was a great lover of art treasures and his collection added to that of his ancestors is an object of joy and education. We remember with gratitude the encouragement that this Journal had received from him in its inception and as our homage to the departed we quote below the concluding portion of his Presidential address delivered at the 21st session of Sri Jain Svetambar Conference held at Ludhiana, Punjab, in April, 1960 :

"The viewpoint of the people is fast changing today. In today's situation we cannot progress on the basis of pure indivi-

dualism. Even for spiritual peace, the individual cannot exist apart from the society. All the essentials of the individual, therefore, devolve on the society. And the society cannot progress unless it participates in all kinds of constructive activities. Keeping this in view we have to seriously reassess and re-form our external and religious behaviour.

"It is necessary that different sections of the Jaina community become unified and give attention to diverse issues for the entire society. While remaining true to the traits and behaviour of our own sect we can at least avoid looking down upon or casting aspersions on the traits and behaviour of the other sects of the Jainas ; we can extend similar reverence to the devoted *sādhus* of other sects as we do to our own ; and we can at least be ready to extend full cooperation to any thing that may be intended to render good to the Jaina community. For the solution of all the issues that have bearing on the entire Jaina community, it is necessary to mobilise all the organisations of the diverse sects...

"Looking at the history of Jainism and its culture, we find that non-violence and universal brotherhood have found a pride of place in it from its very inception. A small community in itself, the Jainas had started building up their life in spiritual as well as social spheres on the foundation of non-violence. In consequence, non-violence not only became the central theme of our religion, it also extended its influence on other religions in the country. Today non-violence has further extended its sway and gained recognition in the international sphere. This is a unique opportunity for the Jaina culture. Today not only for our own state but also for the whole world, the most prominent theme is not violence but non-violence, non-attachment and *anekānta* or respect for diverse viewpoints. And this theme is the pivot of our own culture. In this circumstance, therefore, it is our duty that our conduct and behaviour impart assistance to the establishment of world peace and to the construction of welfare states. We must sincerely feel and display that the entire human community is a single unit...."

YASASTILAKA

or

Yasadhara Maharaja Carita

(a religious romance composed in A.D. 959)

SOMADEVA

[Somadeva was a Jaina monk and scholar who lived in the 10th century A.D. He belonged to the order of Devasangha and was the disciple of Nemideva, who in his turn was the disciple of Yasodeva. A contemporary of the Rastrakuta emperor Krisna III, Somadeva lived and wrote at Gangadhara, a small capital-city of a feudatory prince in the Rastrakuta empire. The Jaina monk never enjoyed any patronage from the political masters of his country and was able to maintain a spiritual as well as literary aloofness. Himself a political thinker, Somadeva always considered the country above its ruling monarch. Thus his *Nītivākyāmṛta* contains a significant remark—*atha dharmārthakāmaphalāya rājyāya namah.* As an author of several works, Somadeva was interested not only in philosophy and religion but also in literature and the social. political and economic life of his time. His varied interest, earned him several suffixes,—'a lion on the mountain of *syādvāda*', 'the lord of the logicians', 'the king of the poets', etc., etc.—which are recorded in the colophon to the above-mentioned work.

Writing about Somadeva, K. K. Handiqui, the learned author of *Yaśastilaka and Indian Culture* (1949) writes : Somadeva "is one of the most versatile talents in the history of Indian literature and his masterpiece reveals the manifold aspects of his genius. He is a master of prose and verse, a profound scholar with a well-stocked memory, an authority on Jaina dogma and a critic of contemporary philosophical systems. He is a close student of the art of government. He is a redactor of ancient folk-tales and religious stories, and at times shows himself an adept in dramatic dialogue. Last but not least, he is a keen observer of men and manners. The position of Somadeva is, indeed, unique in Sanskrit literature."]

In the Yaudheya country, there was a magnificent city named Rajapura which was decorated with temples and lofty mansions. Here reigned Maradatta, the son of Candamahasena. Maradatta was a very

powerful king who surpassed all known kings of the past in valour and prowess. He ascended the throne at a very young age and was renowned for his adventurous activities which included fights with wild animals and even spirits in the cremation grounds at the dead of night. He relished the company of women of diverse nationalities, was an adict and yet he considered himself at par with the gods.

One day a *tāntric* teacher Virabhairava came to the king's court. He told the king that if he could propitiate the goddess Candamari by offering all sorts of sacrifices including a couple of human beings, he would obtain a miraculous sword with which he would be able to conquer the realm of the *Vidyādharas*. This was a very attractive proposal for the king. So, although it was not the proper time for it, the king ordered the worship of the goddess, personally went to the temple and ordered the guards to bring two human beings of requisite traits whom the king was to sacrifice with his own hands.

The temple of the goddess Candamari was situated in the capital city. It was a most horrid place in view of the inhuman self-torture practised by the devotees. The place was frequented by terrific female spirits called *Mahāyoginis* and also by the *Kāpālikas* selling their own flesh. Some of the devotees could be seen burning incense on their own heads ; some were burning their own arteries and some drinking their own blood. In fact, this was no place for ordinary folks to visit. But at the instance of the *tāntric* teacher, the sacrifice was arranged at this spot.

About this time, a Jaina sage, Sudatta, widely reputed for his austerities, was approaching the city of Rajapura with his vast retinue of disciples. When he heard about the impendng carnage in the city, he changed his course, turned eastward and reached a beautiful pleasure-garden. He would have used the place for his sojourn but when he saw that the place was being used by a number of young men and maidens for merry-making and fun, he discarded the place by saying to himself :

brahmastambanitambinīratikathāprārambhacandrodayāh
kāmam kāmarasābatāraviṣayavyāpārapuṣpākarāh
prāyah prāptasamādhiśuddhamanaso'pyete pradeśāh kṣaṇāt
svāntadhvāntatakṛto bhabanti tadih sthātum na yuktam yateh

So the Jaina sage went further bypassing the pleasure-garden and came across a crematorium where dead-bodies were burning on the

funeral pyre. Naturally, this too was no fit place for the sage and his follower. So they moved further away reaching a hill not far from the capital-city. Here the sage decided a halt and sent his followers to beg food from the neighbouring villages.

In this group, there were two young ascetics, brother and sister, Abhayaruci and Abhayamati, who happened to be the nephew and niece of the king Maradatta by his sister. Both of them were directed to beg in the city. As soon as they went there they were encountered by the guards and were induced to follow them to the sacrificial spot, since they bore the requisite traits they were looking for.

The temple wore a dreadful look at this time with all sorts of animals from the earth, sky and ocean assembled and awaiting slaughter. In the midst stood the king with a drawn sword with which he was to sacrifice a human couple and initiate the great carnage. He looked specially terrific like a burning flame with his passions flaring up in his inner being. But these had no effect on the young ascetics who remained calm and composed ready to court what would befall them. The king did not recognise them ; but their tender look, more than their beatitude, could not fail to move his heart. He was in a fix. At this sight, a bard recited a couple of verses urging the king to lay aside his sword. Maradatta silently listened to the verses. These had a profound effect on him. He was now decided about his course. He placed the drawn sword at the feet of the goddess. He raised his hands to impose silence in the noisy spectators, and offered seats to the ascetics who then showered panegyrics on the king in the conventional style.

The king then expressed curiosity about the antecedents of the ascetics. To satisfy the king, the boy-ascetic started with the story of his previous births which was in part as follows :

There is a very prosperous country named Avanti. In this country, in the city of Ujjaini, there reigned a great monarch named Yasorgha. His consort was Candramati (the girl ascetic Abhayamati in the present birth). They had a son named Yasodhara (the boy-ascetic himself in the present birth). One day the king saw a grey hair on his head. This brought the thought of impending old age to his mind and he decided to renounce the world. The king revolved in his mind the Jaina prescription of *anuprekṣā* and then gave orders for marriage and coronation of his son. Elaborate arrangements were made on the bank of the Sipra where the prince was married with Amrtamati and installed as the king of the realm.

The boy-ascetic then went on to describe the episodes in the reign of the new king Yasodhara. The king got up in the morning with the recitations by the bards. He went to the court to dispense justice with the help of learned and impartial judges. He had his council of ministers. He received reports from the secret police in which none was spared. Once the king received very elaborate report about the misdeeds of one of his ministers who not only violated caste rules but also indulged in all sorts of vices. The king often summoned rival princes to accept his suzerainty and received envoys coming to his court. As a patron of art he witnessed dances in the company of connoisseurs of art ; he participated in philosophical discussions and discussed verses from the *Arthaśāstra*. Once he wounded the vanity of a self-conceited and tactless poet. Stick in hand, the king often trained the elephants and reviewed the entire army consisting of regiments from all parts of the country on the eve of expeditions.

Nor was the king callous to the beauty of women. He enjoyed it to the full in a pleasure-garden called Madanamadavinoda and indulged in water-sports in a hall fitted with mechanical showers (*yantradhārāgṛha*) and other similar devices like mechanical clouds, water gushing out of the mouths of wild animals in stones, currents of water emitting from artificial lotus-stalks, sprays coming out of the mouths of artificial elephants, water let loose from the mouths of artificial monkeys placed in creepery recesses, etc., etc. But the most wonderous of all was a mechanical device in maiden form which discharged streams of liquid sandal when pressed on different parts of the body :

haste spṛṣṭā nakhantaih kucakalaśataṭe cūcukaprakrameṇa
bakre netrāntarāvyām śirasi kubalayenābatansārpitena
sronyām kāñciguṇāgraistibaliṣu ca punarnābhirandhreṇa dhirā
yantrastrī yatra citram bikirati śiśirāscandanasyandadhārāh

The king was a great lover of nature enjoying the beauty of the clouds from a palace on the slopes of a pleasure-hill during the rainy season. In spring, he participated in the festivities of the season and worshipped the god of love. This was followed by the official worship of the goddess Aparajita on the *mahā-navami* day and then followed the *dipotsava* or the festival of lights.

One night the king visited his consort Amrtamati with a view to spending the night in her company. About midnight, the king who was not fast asleep saw his consort slipping out of the bed, discarding her own garments and jewellery and putting on the dress of the maid-servant.

Then she went out of the chamber in a hurry. The king followed her silently. She reached the hut of an elephant-driver named Astavanka, an ugly cripple (though an expert songster who could restore life to the withered trees) who was asleep on a poor bed. The queen sat down near him and tried her best to entice him. But she was late that night because of the arrival of the king. So the elephant-driver dragged her by the hair and gave profuse blows which she bore and was not wanting in her entreaties. The king's passion was high and he would have killed both of them on the spot ; but he restrained himself and returned to the chamber. Shortly after that, the queen too was back.

The king could sleep no more. His mind was full of disgust for women in general and for worldly pleasures. Next morning as usual he went to the court where his mother Candramati joined him. The bard recited verses which surprisingly reflected the king's own thoughts :

tvam mandiradrabiṇadāratanūdvahādyai
strṣṇātamobhiranubandhibhirastabuddhih
klisnāsyaharniśamimam na tu citta betsi
daṇḍam yamasya nipatantamakāṇda eva

Always deluded by the darkness of desires for home, wealth, wife and progeny, oh mind, dost thou suffer day and night ; but heed ye not of the suddenly-arriving mace of Yama, the God of Death.

The change in the king's demeanour did not go unnoticed at the court. When the queen-mother asked him about it, the king gave a concocted story of a dream at which the queen-mother suggested sacrifice of animals to the deity to allay the evil. But the king expressed abhorrence at the very idea of animal sacrifice. The queen-mother attributed this opposition to the insidious influence of the Jainas on the king but the king was critical of the Brahmanical religion. At last a compromise was arrived at when the queen-mother, failing otherwise, appealed, on the ground of filial piety and the king reluctantly agreed to sacrifice a cock made of flour and to partake of the offering imagining it to be the animal flesh.

Meanwhile the queen Amrtamati came to know of the happenings at the court. It was now apparent to her that the king had known what had transpired during the previous night and she decided to strike before the king could move. So she sent invitation to the king and her mother-in-law to dine with her after the sacrifice was over. The king

could readily look through the whole plot but still he did not disoblige her. On the day following the sacrifice the king arrived with his mother to honour his promise ; but alas! not only were the two poisoned, the king was even strangled to death by the crooked consort who feigning grief fell on the bosom of the dying monarch.

Then Yasodhara and Candramati passed through a number of births in which they took animal forms. First they became a peacock and a dog and both were presented to king Yasomati (Yasodhara's son and successor to the throne) by their respective owners. One day when the peacock saw Amrtamati indulging in sexual pleasure with the cripple elephant-driver right in the palace, he attacked her. But the peacock was killed by the dog and the dog by the king.

The two were then reborn as a stag and a serpent, as a huge fish and a crocodile in the Sipra river, as a pair of goats in the village of Kankali near Ujjain, and then as a cock and a hen in a *Candāla* settlement near Ujjaini. The cock and the hen were accidentally killed by Yasomati who was anxious to show his skill in archery to his queen Kusumavali and this time they entered the womb of the queen herself as twins. After this entry, there was a remarkable change in the queen herself at whose instance injury to animals and sale of liquor and meat were prohibited in the kingdom. Further, she expressed a keen desire to have the teachings of *ahimsā* expounded to her by suitable teachers. The king now had no doubt that some pious Jaina soul had come into the womb. In due course, the queen gave birth to a boy and a girl who were named Yasastilaka and Madanamati, better known as Abhayuaruci and Abhayamati on account of the mother's solicitude for *abhaya* (protection) for all creatures. The brother and the sister grew up and it was rumoured that Abhayaruci would be crowned as king and Abhayamati would be given in marriage to the king of Ahicchatra.

One day when king Yasomati was on a hunting expedition, he met the Jaina sage Sudatta. The king was not generally favourably disposed towards the Jaina monks but at the suggestion of a mrchant named Kalyanamitra, he had an audience with Sudatta. The king was deeply impressed by the spiritual eminence of the sage and came to know from him that his own children were once his parent and grand-parent reborn after passing through beastly forms on account of the sacrifice of an artificial cock. The Jaina sage further communicated that the king's own mother Amrtamati had gone to the fifth hell on account of all her sins after having suffered from leprosy at her old age. At these words the king was terrified to perceive the enormity of his own sins and de-

cided to renounce the world. But before doing so, he narrated what he had heard from Sudatta to his children. Both the children now got instantaneous enlightenment and renounced the world, following Sudatta as his spiritual apprentices. In this way they were wandering with him and at the moment were right here in the presence of king Maradatta.

The narrative of the ascetic boy visibly moved Maradatta. He realised that the worldly happiness is like a dream or a magic-show and expressed his desire to enter the order. Abhayaruci advised him to see the sage Sudatta.

Meanwhile, Sudatta, perceiving by his supernatural knowledge that Maradatta was coming to meet him, himself came to the king's court. Abhayaruci introduced the king to his spiritual master, further communicating to him the king's desire to be initiated into religious life. Sudatta then gave a great discourse on Jaina doctrines including the *triratna* and enumerated different categories of *samyaktva*.

In the end the author Somadeva sings in praise of the Jaina faith :

jayatu jagdānandaspandı jinoktisudhārasa
stadanu jayatāt kāmārāmah satām phalasangamaih

and acclaims the goddess of poetry :

jayatu kabitādevı śāsvattataśca yadāśryāt
kṛtimatiriyam sūte sūktim jagattrayabhūṣaṇam

Based on a synopsis by K. K. Handiqui.

THE PANDIT TRIO

Bhanwarmal Singhi

Pandit Sukhlalji, Muni Jinavijayji and Pandit Bechardasji constitute a trio whose contribution to the Oriental learning in general and Jainism in particular has been widely appreciated. They are contemporaneous in age and have a great similarity in views. It was the inner urge for learning which drove and goaded each of them in pursuit of knowledge in whatever direction it was found. All three of them were born in the circumstances of poverty and had to struggle very hard to achieve their objective. Poverty gave them the first lesson of life and blended their yearning for scholarship with the yearning for service to the society. They have never believed in learning for the sake of learning—a learning isolated from life. Their thinking sprang from the agony of life which they had tasted and experienced very early in life. This gave a social touch to their philosophical pursuits. They believe that any principle which cannot be lived is valueless. The more they read and studied the books of religion and philosophy, the more they felt the poverty of life in the midst of plenty of philosophical platitudes. They have interpreted old concepts in terms of new values. They have vehemently criticised the society for making religion a dogma. To them, freedom of thought is the greatest value in life and no society or religion which curbs this freedom can last for long. They have been reformers and rebels all through their life. With implicite faith in non-violence, they took active part in the non-violent battle for India's independence under Mahatma Gandhi's leadership. Having been convinced of the efficacy of non-violence as a positive force in social and political matters, they could not remain passive and isolated spectators or at best the preceptors of non-violence in the struggle for the reformation of society. By their thought and action, they brought revolution in the Jaina society. Their critical interpretation of the scriptural texts naturally shook those who were in positions of authority in the religious domain. They were dubbed as non-conformists and rebels to be opposed and boycotted.

However, it was given to these three rebels to give an intellectual leadership to the movement of social and religious reforms in the Jaina community. Although the field of their activity has been mainly in Gujarat, the stronghold of the Jainas, their writings have stirred the conscience of the Jaina youth in other parts of the country also. I remember very vividly the popular enthusiasm which was aroused several years ago among the



Jinavijayji *Sukhlalji* *Bechardasji*

younger sections of the Jaina community by the impact of the famous lectures of Pandit Bechardasji in which he pointed out that much of what went in the name of *śāstras* was not the true spirit of the *śāstras*. His thesis was opposed by those who could not controvert the same. Likewise the articles and speeches of Pandit Sukhlalji and Muni Jinavijayji gave support to the movement for social and religious reforms in the Jaina community. All three of them are held in very high esteem in the world of learning and knowledge for the valuable contribution they have made and have been given public recognition and felicitations in many ways on many occasions. An attempt has been made here to give very briefly a biographical sketch of each of these three Pandits :

1. *Pandit Sukhlalji :* He was born on 8th December 1880 in a small village named Limli in Saurashtra (Gujarat). When he was still a child of 13 years, reading in seventh class in the village school, family circumstanees turned him to be a shopkeeper. However, this career which nature had not carved out for him was cut short by a very unfortunate mishap which befell him when he was only sixteen years old. He lost his eyes as a result of an attack of smallpox. It was a terrible

shock to him and to his family. However, after the first onslaught of the shock was over and as time passed, the young Sukhlal got the light of his future life. From shopkeeping he turned to studies. He became a seeker and started his pursuit for knowledge in all directions available to him. As a Jaina, he came in contact with Jaina monks and spent time in their association with the inner urge for study of the religious books. He mastered whatever knowledge he could get while living in the village and then looked beyond for more knowledge. In spite of all the handicaps and obstacles, which came in his way, he went to Varanasi for the advanced study of Sanskrit. Bereft of the eye-sight and of other facilities, Sukhlalji impressed everybody around him with his genius and devotion to studies. His quest for further knowledge in the field of logic and philosophy and comparative study of religions, took him to Mithila, which was considered as the most celebrated land of Oriental learning in those days. Having spent further sixteen years from the age of sixteen when he became blind, he became a great scholar of philosophy in general and Jainism in particular.

Even when deeply engrossed in studies, Panditji did not remain indifferent to the call of the nation for winning freedom. He was much influenced by Gandhiji's social, economic and political ideas. Through Gandhiji's movement, he got a new light on non-violence. He became a dedicated disciple of Gandhiji. He lived with Gandhiji in Sabarmati Ashrama and followed a rigorous discipline of life which was prescribed for an inmate of the Ashrama. The life in the Ashrama and the active association with Gandhiji brought him the conviction that the most important task of philosophy was to revolutionise and reconstruct the society. He became a social revolutionary. He was then drafted as a teacher in Gujarat Vidyapitha where he was a colleague of Sarvasri Kaka Kalelkar, Acharya J. B. Kripalani, Kishorlal Ghanashyam Mashruwala, Nanabhai Bhatt, Pandit Bechardasji and Muni Jinavijayji, etc. It was during this period that he edited, in collaboration with Pandit Bechardasji, the great work known as '*Sanmati Tarka*'. This work has been appreciated far and beyond by reputed scholars including Western scholars as Dr. Hermann Jacobi and Prof. Leumann. Gandhiji felt that Panditji's stay in Sabarmati was fully rewarded.

Panditji had just completed this work when Gandhiji gave the call for *satyāgraha* in 1930. Panditji also wanted to participate in the movement actively and to court imprisonment, but his physical disability made it impossible for him to do so. He made use of this time for learning English so as to enable him to get first-hand knowledge from the books of Western scholars.

In 1933, he was appointed Professor of Jaina Philosophy in the Benaras Hindu University and continued to work in that post for over ten years during which he inspired and guided many a scholar who made valuable contribution to Oriental studies in general and Jaina studies in particular.

After retirement from the Benaras Hindu University, he has been living in Ahmedabad. Even when retired, he is not tired of helping scholars who come to him for suggestions and guidance in their research works. He always has around him an environment of learning and scholarship and when such a living light exists in our midst, where else shall one go to get light on Jaina Philosophy. In the words of Prof. Dr. A. N. Upadhye who was the General President of the All-India Oriental Conference last year, "Pandit Sukhlalji is one of the living authorities on Jainism. His studies in Jainism are all along carried on in the broad perspective of the Indian pattern of thought and learning. The realm of knowledge for him recognises no religious, racial, temporal and geographical barriers ; and the human thought-process, as he understands it, is a continuous and connected flow...Panditji is a light of learning which enkindles your thinking power ; wherever he stays, he creates round him atmosphere of study and progressive thinking." This writer has himself always felt this atmosphere whenever he has visited Panditji. The writer has been inspired by this atmosphere. Panditji is blind physically, but is ever vigilant and alert mentally. He, without eyes, sees a lot more than those who have eyes to see. Both as a man and a scholar, he has influenced his age. Dr. T.R.V. Murti has rightly said, "Panditji has dominated the world of of Indian Philosophy and religion for the last forty years and more by his deep scholarship and noble personality."

In 1957 he was felicitated in Bombay by an All-India Committee formed for the purpose. Dr. S. Radhakrishnan, while presiding on this occasion, had eulogised the great scholarship of Panditji. He was awarded the same year a Doctorate (*Honoris Causa*) by the Gujarat University. On December 15, 1967 the Degree of D. Litt (*Honoris Causa*) has been conferred on him by the Sardar Patel University of Ballav Vidyanagar, Gujarat.

Even today when he is physically not quite fit, Panditji is fully alive to the problems we are facing in the country and his visitors know how deeply and constructively he reacts to these problems.

He has translated, edited and written nearly 25 books—the most important among which are—Siddhsena Divakar's '*Sanmati Tarka*',

Hemacandracarya's *'Pramāṇa Mimānsa'* and Umaswati's *'Tattvārtha Sutra'*. His various essays and articles written from time to time in Gujarati and Hindi have been compiled in three volumes under the title *'Darśan aur Cintan'*.

2. *Muni Jinavijayji :* He was born as a Hindu Rajput in Rajasthan but was initiated into Jainism by a local *Yati* when he was in his teens. His original name was Kishan Singh, but after his initiation as a Jaina *śādhu*, he came to be known as Jinavijaya. His insatiable quest for knowledge took him to many places and many men. Everywhere he went with an open mind. He had no prejudices whatsoever. He had an innate desire and tendency for research. He became active in this field as early as 1914-15. He spent a long time in Baroda, carrying on research into the history and antiquity of Jainism. While working in this field he became conscious of his limitation for want of knowledge of English. He applied himself to the study of English and soon acquired a working knowledge of that language, which stood him in good stead. His devotion to research made him travel far and wide. He took arduous journeys to far off places to see and study the old works stored in Jaina Bhandaras which had valuable collections of books of philosophy, history, linguistics, etc. Wherever he went, his sole aim was to bring out the hidden works of great scholars. He received great impetus and help from Mahatma Gandhi also in this direction. Indefatigably he went on plodding in this rare field and this brought him soon the recognition from Western scholars. Prof. Hermann Jacobi invited him to Germany for his help in the study of some important works in Apabhramsa. Going across the seas, which could be possible only by a boat, was not permissible for a Jaina *sādhu* but the revolutionary spirit in Muniji could not be kept confined within the so-called rules of conduct prescribed for the *munis* and he decided to avail of the opportunity thus offered to him. He went to Germany in 1929 and stayed there for one year during which he learned the German language and studied the Jaina works he came across while in that country. It was a great experience for him. In Germany, he came in contact with scholars who had revolutionary ideas about society and its laws and he returned from Germany not only as an experienced scholar but also as a social revolutionary. In his speeches, he criticised some of the ideas and ways of life the Jainas were ordained to follow under the religious authority.

In 1931, he went to Santiniketan as Director of Singhi Jaina Jnanapitha and during the four years of his stay there, he organised the Singhi Jaina Series which was endowed by the late Bahadur Singh Singhi. He also served an imprisonment as a *satyāgrahi* in 1932 for six months.

After Muniji had left Santiniketan for reasons of heath, this Series was given over to the Bharatiya Vidya Bhavan of Bombay. Muniji has been the General Editor of the Series from the very beginning. Many publications dealing with Jaina texts of historical and philological importance have been brought out in this Series. Had it not been for the imagination and ideas of Muniji, many of these works of great historical and philological value would not have seen the light of the day.

For the last few years, he has been guiding research as the Director of Rajasthan Puratattva Mandir, run by the Government of Rajasthan. Muniji is now more than eighty years old but in spite of the physical disabilities which have come with age, his interest and zeal continues unabated. What often makes him sad is that much still remains to be done in the field of Oriental study and research. This is his feeling after having enriched the Oriental learning with nearly 40 books written or edited by him.

Muniji has all along been a devoted scholar, a social revolutionary, and a constructive worker. He is not at all doctrinaire or dogmatic in any sense and, therefore, is religious in the true sense of the word. He once said "If I have faith in Jainism, it is not because of the Jaina sectarian outlook, but because of the independent thinking and understanding which it teaches." Free thinking and rational understanding have alone been the great motive forces in his life.

3. *Pandit Bechardasji:* He was born in 1902 in Gujrat. His father was a man of very small means and did not have resources to be able to do much for his son's education. What worsened the situation was that his father died when he was only 10 years old. The whole responsibility to run the household came upon his mother, who had to do all kinds of jobs to earn the livelihood. Panditji also helped his mother by doing many things involving manual labour. It seemed for a little while that Panditji could not go for education but as luck would have it, he was selected by the great Jaina Muni Sri Vijaya Dharma Suriji as a candidate for higher studies in Jainism. After having studied for a few months at Mandal and Palitana, he could manage to go to Kasi where he acquired by his perseverence and hard work mastery over Jaina philosophy. He passed Title Examination of the Calcutta Sanskrit College. While studying, he also acted as editor of the Sri Yaso Vijaya Jaina Series. He showed uncommon merit in his studies and won awards and scholarships. Having acquired knowledge of Prakrit and Ardhamagadhi, Panditji went to Ceylon for the study of Pali which was very necessary for Buddhistic studies. His eight months' stay in Ceylon gave

him the opportunity to learn Pali as thoroughly as he knew Prakrit. In fact, Panditji had a special knack for language studies. He is a linguist of an high order.

Although he started as a conservative Jaina in his outlook so much so that he would not even read a non-Jaina book, he was profoundly influenced by new ideas when the socio-political upheaval which took place under the leadership of Gandhiji shook the country. The more he read the Jaina scriptures and texts, the more he became convinced that the Jainas had deviated from the main stream of the Jaina thought as professed in the texts. His lectures on the 'Harmful Effects of the Corruptive Changes in the Jaina Literature' delivered in 1919 in Bombay became the mile-stone in his life. There was a storm against him and he was socially boycotted. He was dubbed as a dangerous non-conformist and non-believer. Panditji stuck to his conviction and whatever and whenever he wrote or spoke, his stand was the same. He did not yield to make any compromise in his views, which were based on his study of the Jaina texts. His courage of conviction and boldness of expression made him an intellectual hero of the Jaina youth. Wherever he went he had stones from the old and bouquets from the young. This writer remembers how deeply he was influenced and stirred in thought by Panditji's book containing aforesaid lectures. He read and read these lectures over many a sleepless nights. It was after this episode that Panditji was drawn to Mahatma Gandhi. He joined the Gujarat Vidyapitha in 1921-22 and collaborated there with Pandit Sukhlalji in editing '*Sanmati Tarka*'. This work had a great strain on Panditji—his eye-sight was affected, but in spite of this he had no rest, because the national movement in connection with the Dandee march had been started by Gandhiji. Panditji took upon himself the responsibility of editing Gandhiji's journal '*Navajivan*'. He was later jailed for about 9 months. After his release from jail, he had a real tough time, because on account of his political involvement, he was left without any means of livelihood and for a period of four to five years, he had to pass through a period of great economic hardship and uncertainty. It was a testing time for Panditji, but nothing could break him. Later his appointment as a lecturer in Ardhamagadhi in S.L.D. Arts College in Ahmedabad saw him out of this hard time. His lectures on the 'Evolution of the Gujarati Language' delivered in the Bombay University in 1940 won him a signal recognition and his book is considered even now as a very valuable work on Gujarati language. As a writer, translator or editor, he is responsible for nearly fifty publications which bear the stamp of his scholarship. He is reckoned as one of the greatest scholars of Prakrit, Magadhi, Ardhamagadhi and Pali languages. Nearly three years back, he was awarded by the President of the Indian

Union a Certificate of Honour in recognition of his great learning in Sanskrit. He is at present a teacher and research guide in Lalbhai Dalpatbhai Bharatiya Sanskriti Vidyamandir at Ahmedabad.

* * *

Since writing the above I have received the news that Pandit Dalsukh Malvania, the foremost and most erudite disciple of the Pandit Trio has been invited by the University of Toronto (Canada) to accept the assignment of a Professor of Indian Philosophy in their Department of East Asian Studies. Pandit Malvania, who is now 57 years old, is the most outstanding product of the Pandit Trio. Like the Gurus, he was also born and brought up in utter poverty and is every inch a self-made man. He also hails from Gujarat. He had his first learning in Jaina philosophy and Jaina texts under Pandit Bechardasji at Ahmedabad and inherited from him a scientific outlook and a rationalistic attitude on all questions of religion and philosophy. Later, he had the opportunity to work under the guidance of Mahamahopadhyaya Pandit Vidhusekhar Shastri and Muni Jinavijayji at Santiniketan when Rabindranath Tagore lived there. Here he had the opportunity to undertake advanced study of the Jaina religious texts and also of the Prakrit language. Then, in 1935 he joined Pandit Sukhlalji at the Benaras Hindu University as his reader. Pandit Sukhlalji was deeply impressed by the innate desire and capacity of Pandit Malvania to learn and study. Sukhlalji greatly encouraged and helped Dalsukh Bhai to achieve mastery over the study of Jaina religion and philosophy. While living in Benaras with Pandit Sukhlalji he also became greatly interested and nurtured in comparative study of Indian religions. His writings brought him fame and recognition from far and wide. In 1944, when Pandit Sukhlalji retired from Benaras Hindu University, Pandit Malvania being his foremost disciple and associate was appointed to occupy the Jaina Chair in the Oriental College of the said University in place of the former. This was Dr. S. Radhakrishnan's choice too. After working for nearly 15 years as Professor of Jaina Philosophy in Benaras Hindu University, Pandit Malvania was invited in 1959 to become the Director of Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya Mandir and since then he is directing and guiding research in various branches of Oriental learning in general and Jaina philosophy and religion in particular at this Mandir.

Pandit Malvania's valuable contribution to the study and advancement of Oriental learning has been widely recognised by scholars all over the world. Since 1952 he is the Secretary of the Prakrit Text Society

which was founded by Muni Punyavijayji and the late Dr. Rajendra Prasad. He was elected as President of the Prakrit and Jaina Section of the All India Conference in 1957.

Having won so many laurels in his own country by virtue of ceaseless pursuits in the field of Oriental learning, Pandit Malvania has now made a debut on the international plane. In inviting him to serve the University of Toronto as the Professor of Indian Philosophy, Prof. Worder of that University has said that from whatever he has known of Pandit Malvania and his contribution to the study of various branches of Indian Philosophy, particularly the Jaina and Buddhist philosophies, he reckons him to be one of the most outstanding scholars in this field and hence the choice of the University of Toronto has fallen on him.

In response to the invitation extended by the University of Toronto Pandit Malvania has left for Canada on January 2, 1968. This recognition of his unique attainments is a matter of great gratification to his three Gurus and a wide circle of friends. He has established without doubt his claim to be reckoned and recognised as the fourth great Pandit in the line of the illustrious Trio.

VERSES

CIDANANDA

[Cidananda, one of the saint-poets of the Jainas, was born in the middle of the 19th century. His real name was Karpura Candra. We do not know much about his life or activities, but it is said that once he went on pilgrimage with a Jaina devotee from Bhavnagar in Saurashtra to Girnar and from there he disappeared. After that he rarely came to human locality. He died at Pareshnath Hills. His verses reveal his deep knowledge not only of religion and philosophy of the Jainas, but also of other faiths more particularly of the Yogic School. Besides theoretical knowledge, it appears that he had intuitive knowledge and supernatural power of a *yogī*. His verses are direct, full or rhythm and excel in poetic vision and beauty.]

21

Ātman becometh *Paramātman*
When one merges his self in Him.
Hearing the hum of the bee
The worm forgeteth his own self—
And look at the result of meditation
That worm becometh the bee.
The oil of sesamum
Becometh the scented oil
When it cometh in contact with flowers.
Rain-drop falling in an oyster
In conjunction with the star of Arcturus
Becometh a costly pearl.
Trees like *palāśa* give fragrance
Coming in contact with sandal-wood.
Many waters run in the Ganges
But merging in it they become sacred.
And iron becometh gold
Coming in contact with a touch-stone.
The meditator thus becometh
The object of meditation

When he completely merges his self.
Endeavour for equanimity,
Cast off attachment
And have love for thy own true self.
Cidananda says,
When one immerses in love
All doubts vanish away.

22

Objects of senses are like moon-beam dim,
The Self in its pristine state
The radiant sun,
And emotions are like clouds dark.
Wake ye,
Cast aside thy mundane cloak
Thy aspirations—
That have made a slave of thee.
Cast off attachment
And know the state eternal.
Says Cidananda,
And thereby know
The bliss of thy true Self.

23

The mind of one
Who hath not realised his Self
Is not constant like a *pipal* leaf.
Ye have studied the *Vedas*
But oh fool, these are useless
Unless ye have the realisation.
The spoon ever remains in the pan
Full of juice
But it hath never tasted it.
So is he who hath only
Acquired bookish learning.
His learning is but a burden
Like that of an ass.
Says Cidananda,
The way of Spiritualism is one
Of total merger into it.

Basic Religious Attitudes in Jainism

Jñāna—Karma(Cāritra)—Bhakti(Sraddhā)

In a paper on above topic presented at the All-India Seminar organised by the Centre of Advanced Studies in Philosophy of the Visva-Bharati University on November 19, J. C. Sikdar of L.D. Institute of Indology, Ahmedabad said in part as follows :

Religion constitutes a sphere of individual and collective existence in which human activities are devoted to the two-fold pursuits—*dharma* (virtue) and *mokṣa* (liberation). Human mind searches out something universal which can be attained by only supersensuous consciousness. This supersensuous consciousness, which reigns supreme as the revealing vision of the universal reality, is the subject-matter of religion.

Tattvajñāna (knowledge of Reality) is essential for every religion. So it is laid down in Jainadharma that first is *jñāna* (knowledge) about the nature of beings or souls (*jīvas*) then comes *dayā* (act of kindness) i.e., self-restraint[1]. A fully self-controlled monk holds the stand-point by doing action (*kriyā*) based on knowledge (*jñāna*)[2]. An ignorant man who does not know *jīvas* (beings) like earth-bodied, etc., and *ajīvas* (non-beings) like liquor, gold, etc., the breakers of self-restraint, shall not know self-control.

There are infinite beings and all of them desire bliss (or happiness). There are two classes of beings according to the degree of their development, viz., *aparyāptaka* (less developed) and *paryāptaka* (more developed). The conception of the former is confined to the external means, while that of the latter admits only of spiritual qualities. The happiness of the first is dependent on external objects and that of the second is independent. Dependent happiness is called *kāma* (gratification of desire), while independent happiness is called *mokṣa* (liberation). Both *kāma* and *mokṣa* are *puruṣārtha* (effort). These two aims of life distinguish two types of men, viz., extrovert (*bahirmukhin*) and introvert (*antarmukhin*)—the first one looks to the pleasures of the physical world, while the second one looks into the inside of the world for searching out something tangible in life and Nature. So *kāma* which is the gratification of desires creates new desires, but *dharma* (virtue) is a means to achieve the goal of human life, i.e., spiritual liberation (*mokṣa*) from all bondages.

Samyak darśana (right faith), *samyak jñāna* (right knowledge), and *samyak cāritra* (right conduct) together constitute the path to liberation[3]. The quality or power on the development of which a clear apprehension into the *tattva* (reality) or *satya* (truth) takes place or out of which there arises the inclination to the discrimination between rejectable *tattvas* and acceptable *tattvas* is *samyak darśana* (right faith). The true understanding of the *tattvas* (realities) like soul, etc., which is attained by logic and evidence is *samyak jñāna* (right knowledge). The nature-joy which takes place on the cessation of passionate conditions of soul, viz., *rāga* (attachment), *dveṣa* (aversion) and *yoga* (mental, vocal and physical activities) due to *samyak jñāna* (right knowledge) is *samyak cāritra* (right conduct). The first two of them, viz., *samyak darśana* and *samyak jñāna* (right faith and right knowledge), are companions. Like heat and light of the sun they do not exist without mutual association, but their association with *samyak cāritra* (right conduct) is not inevitable, because they are found together upto certain stage even without *samayk cāritra* (right conduct). Nevertheless, according to the order of development, the rule of *samyak cāritra* is that when it is attained, then its preceding two means viz., *samyak darśana* and *samyak jñāna*, will necessarily be there[4].

Samyak darśana[5] which is the faith in the ascertainment of things in their true character is attained either by intuition or by acquisition of the external causes like knowledge, instructions imparted by teachers, etc. The inquiry into the truth which arises due to any worldly desires for wealth, fame, etc., is not *samyak darśana*, because its result becomes worldly, not liberation. But the faith in the ascertainment of the reality which emerges due to the spiritual development for only psychic satisfaction is *samyak darśana* (right faith). *Samayk darśana* (right faith) is recognised by five marks, viz., *prasama* (calmness), *sambega* (desire for emancipation), *nirveda* (disregard to worldly objects), *anukampā* (compassion) and *āstikya* (piety or faithfulness). The cessation or subsidence of faults like *kadāgraha* (evil inclination), etc., arising out of adopting unreal side of truths or realities is *prasama*. The fear of the worldly bondages is *sambega*. The decrease (or disregard) in the attachment to the worldly objects is *nirveda*. The desire for removing the misery of unhappy beings is *anukampā*. The admission of the entities like soul, etc., proved indirectly but with logical evidence is *āstikya* (faithfulness or piety)[6].

As already said, *samyak darśana* may be attained either by intuition or by acquisition of external causes. The two divisions of *samyak darśana*, viz., *nisarga samyak darśana* (natural right faith) and *adhigama*

samyak darśana (right faith attained by knowledge) have been made by taking into consideration the dependence and non-dependence on external causes. There are stated to be many kinds of external cause. Some attain *samyak darśana* (right faith) just on the observation of the religious articles like images, etc., some acquire it by listening to the instructions of the preceptor, some by studying and listening to the scriptures and some even by getting good association[7].

Equating the Hindu notion of karma with the Jaina cāritra the author said :

The emphasis which has been put by the Jainas on *ahimsā* (non-violence) is the result of the metaphysical thought on *anekānta* (non-absolutism). In the universe there is not only one, but there are many and infinite beings. In every one of them there exists *jīvātma* (soul)[8]. These souls manifest themselves on the strength of their own respective *karmabandha* (binding of *karma*) in different conditions in different states of existence (*gatis*) and in different kinds of bodies in different *jñānātmaka* (intellectual) conditions. But there is the capacity in all of them to attain the *paramātmapada* (position of supreme soul) by the *jñānātmaka vikāśa* (intellectual development). In this way all *jīvātmās*[9] (worldly souls) are equal from the point of view of capacity (*śakti*). Therefore, there should be the practice of mutual respect, good relation and cooperation. This is *janatantrātmaka* (democracy) of Jainism. Strictly, it should be called *prāṇitantrātmaka tantra* of the living beings, because it admits every being as fit for its membership. When all are to reach one and the same place and are the travellers on the same path, there should be the thought of mutual help among them. The greatest responsibility of this conscience (*viveka*) is placed on human beings because there has been more development of their intellect and knowledge than that of others. If there is a motor car with one person and another is going on foot. then it should be the moral duty that the person possessing the car gives a lift to the one who is walking on foot. But if it is not possible to do so, it should never be the sense or intention that the possessor of the car crushes the pedestrian under the wheels of his car in madness of passion. This is the real state and essence of *ahimsā* doctrine of Jainism. But it is difficult to observe *ahimsā* (non-violence) fully in the hard realities of life. So the *tāratamya praṇāli* (the system of comparative degrees) has been prescribed by Jainadharma in the observance of *ahimsā* (non-violence). The householder can observe *ahimsā* (non-violence) to some extent. Therefore, twelve *aṇuvratas* (lesser vows)[10] have been prescribed for him, while the observance of the five *mahāvratas* (great vows) have been laid down for the monks.

Himsā is not of one kind. It is of two kinds, from the point of view of thought (*bhāva*) and from that of action (*dravya*). There can take place *himsā* (violence) in the act of one's movement, the cleaning of his house, etc. *Jīvahimsā* (violence to beings) cannot be avoided in the carrying on of agriculture, industry and business, etc. It may be that one is to take necessary steps for the protection of himself, friends and relations, own house and own country[11]. Such acts of *himsā* (violence) are not prohibited for the house-holders. Monks are, however, free from the aforesaid various responsibilities. Therefore a great responsibility has been placed on them in observing *ahimsā* with greater thoroughness.

It is evidently clear from the above analysis of Jaina ethics that there are two aspects of it. The first consists of non-violence (*ahimsā*), non telling lie (*anṛta*), non-stealing (*adattādāna*), non-continence (*amaithuna*) and non-possession (*aparigraha*). They constitute the core of morality for the monks. And the second comprises the restricted twelve principles of *śrāvakadharma* (*aṇuvratas* or lesser vows). So long as one does not intend to do the act of killing, it is positive virture from the individual, social and spiritual aspects of virtue and non-violence ; the control of the senses is the positive virtue which inculcates in one's spirit an ideal to follow the path of spiritual progress. For, the natural and unnatural troubles and old age come in life which should be maintained by practising external and internal austerities (*tapas*) and by scratching out the body (*samlekhanā*) to save the soul in order to attain the highest goal of life —liberation.

Equating the Hindu notion of bhakti with the Jaina notion of darśana, the writer said :

Bhakti=*śraddhā* is a means (*sādhana*) in the path of worship. *Sraddhā* (faith) is made firm by *bhakti* (devotion) ; for this reason *bhakti* (devotion) has got a place in the Jaina worship in the form of service to the *gurujanas* (elders) and of eulogy (*stuti*), meditation on or worship of the *Tīrthankaras* and the *Siddhas*. But there is no place of the basic principles of *bhaktimārga* (path of devotion) in Jainism. The following points should be kept in view to understand the place of *bhakti* in Jaina *sadhanā* (worship) : (1) Nobody is nobody's lord ; the soul itself is the object of worship and meditation and it can be the lord of its own[12]. (2) One is to destroy one's own *karma* by own exertion. No God nor *Tīrthankaras* can liberate one's soul. They can only show the way to liberation[13]. (3) There is no inequality in the liberated souls. When the soul becomes perfect, there does not exist an object of worship for it; there is no distinction between the souls liberated before (it) and itself. (4) The perfect

souls do not do any good or evil deeds to any one, i.e., when the soul bocomes *Siddha*, it loses all its connection with the worldly souls or beings.

The basic postulate of *bhaktimārga* is that God is the Lord of all beings and non-beings, the whole universe and its entire moving and non-moving entities. According to this doctrine, the devotee regards himself as the servant of God in this world and even in the liberated state. But there is no place of this conception of *bhakti* (devotion) in Jainadharma. Nevertheless, the Jainas could not remain unaffected from the influence of *bhaktimārga* which spread to the four borders of India. The Jainacaryas, without having regarded the *Tīirthankaras* as the Lords of the universe, have made the description of their Lordships and their own humbleness (or servitude) and prayed to them for giving shelter.Just as *Viṣṇusahasranāma Stotra* is famous among the *bhaktimārgins*, so *Jinasahasranāma Stotra* composed by Jinasena and *Arhannāmasahasrasamuccaya* written by Acarya Hemacandra are noteworthy among the Jainas. Besides, the worship of *Tīrthankaras* by the Jainas, having installed their images in the temples, shows the influence of *bhaktimārga* or *Iśvaratattva* current among the general people, on the Jaina worship. But this is the gross from a *bhakti* whose impact is evidently found among the Jainas.

There is the principle of *prīti* (love) in human nature. The spiritual progress of soul is not possible, so long as the base of *prīti* (love) is the worldly object. Therefore, the base of it should be changed. If the *vītarāga* (the dispassionate) is made the base of *prīti* (love), then *bhakti* (devotion) finds place in Jainadharma. But the question is how can there be *prīti* (love) between the dispassionate *Tīrthankara* and the worldly being, for the former has attained perfection and he is pure, while the worldly being (or soul) is in the worldly life and is impure. There is no possibility of union between them from the point of view of *dravya* (substance), *kṣetra* (field), *kāla* (time) and *bhāva* (condition) nor is the introduction possible by sending message. Another point is that there cannot be *prīti* (love) from one side. The being who desires to love is passionate (*rāgī*) but he with whom he wants to make love is a *vītarāga* (dispassionate). On account of these distinctions the question arises, how can *prīti* (love) be expressed. The reply to it is given by Devacandra in this manner. On desisting from infinite external objects *prīti* (love) of the devotee unites with the *vītarāga* (dispassioante one), i.e., both the devotee and the *vītarāga* comes to an equal status due to the quality of dispassionateness. The devotee himself becomes the Lord by making him the object of love. *Prabhujīne avalambata nija prabhutā ho pragate guṇa rasa*[14]. From this point of view the meaning of *bhakti* to the *Tīrthankara* is to follow his instruction or order '*ājñākārin bhanto*', i.e.

to conduct oneself according to the rules and prohibitions laid down by the *Tīrthankaras*. The *ājñā* is not here his order, but the path by following which he himself made his own spiritual progress.

How the act is accomplished by *bhakti* (devotion)? The Lord does not make any effort for the devotee, but just as the lion-cub living in the herd of sheep recognises its lion-hood by the sight of an outsider lion, just so the devotee also recognises his Lordship by the vision of the nature of the Lord. The Lord has been accepted as the efficient cause in this sense that the knowledge of his nature becomes helpful in the attainment of knowledge of its own state of supreme spirit. For this reason Lord Mahavira has been invoked by the words '*Niryāmaka*', '*gopa*'[15], etc. Really speaking, *ahimsā* (non-violence), the spiritual values of life of beings, is the greatest form of *bhakti* in Jainism.

The study of Jainadharma with the aspects of *cāritra* (*karma*), *darśana*=*śraddhā* (*bhakti*) reveals that it is *nivṛttimulaka* (having an objective of ceasing from the worldly acts), but it is not absolutely devoid of *pravṛtti* (activity), *pravṛtti* (activity) however being *nivṛtti-lakśi* directed towards the cessation of worldly activities. From the time of Rsabhadeva, the first *Tīrthankara*, upto the present day the *nivṛttigāmin* Jainadharma *samskṛti* has survived in any way, not merely on the strength of *nivṛtti* but on the wholesome *pravṛtti* (activity) also. In the Jaina tradition the first place is given to the renouncer of the worldly life and the second to the house-holder. The observance of the five great vows (*pañca mahāvratas*) is incumbent on the renouncer of the world. That is the first condition for creating capacity for activity in generating good quality or good quality-nourishing activity (*pravṛtti*) to the fullest extant. Twelve *aṇuvṛatas* (lesser vows) have been prescribed for the man who does not have the capacity to observe the five vows (*pañca mahāvratas*) so that he can come up to the path of *nivṛtti* by stages.

And finally on jñāna which is the universal beacon-light, he said:

What is *tattva*? *Jīva* (soul), *ajīva* (non-soul), *āsrava* (influx), *bandha* (bondage), *nirjarā* (dissociation of *karma*) and *mokṣa* (liberation) are the *tattvas* (realities)[16] in Jainism. The universe is a system of reals, all inter-related with one another from the points of view of *dravya* (substance), *kṣetra* (field), *kāla* (time) and *bhāva* (condition), having a unity comprising the plurality of interdependent and inter-connected substances. *Dravya* (substances) means Reality characterised by *sat* (existence)[17], endowed with *guṇa* (quality or capacity) and *paryāya* (mode)[18]

and coupled with *utpāda* (origination), *vyaya* (decay) and *dhrauvya* (permanence)[19]. In other words, the undivided whole of infinite qualities only is conceived as *dravya* (substance).

The Universal Principle of Reality is *dravya* (substance) while its particular characteristics are *jīvadravya* (living substance) and *ajīvadravya* (non-living substance)[20]. Except in the extreme views of Monistic Spiritualism (*cidātmakatattva*) of *Advaita Vedānta* and Absolute Materialism of the Carvakas there appears to be a kind of dualism between soul and non-soul, the central theme of studies, in every philosophy, e.g., *puruṣa* and the *prakṛti* of the *Sāmkhya*, the *cetanadravya* and *jaḍadravya* (sentient and non-sentient substances) in the *Nyāya-Vaiśeṣika* and *Mimānsā*, *mana* (mind or consciousness) and *rūpa* (matter) in the Buddhist philosophy ; *cit* and *acit* in the Ramanuja *Vedānta*. The Jainas accept both the aspects of Reality in the form of *jīva* (soul) and *ajīva* (non-soul).

It is realised by the Jaina seers that the *jīvas* (souls) and *ajīvas* (non-souls) are eternal. So, according to Jaina philosophy the basic *tattvas* (realities) are not one but six *dravyas* (substances). *Jīvadravya* (living substance) is soul and *ajīvadravya* (non-living substance) includes *dharma* (principle of motion), *adharma* (principle of rest), *ākāśa* (space), *pudgala* (matter) and *kāla* (time). All except *pudgala* (matter) are non-corporeal ; except *jīva* (soul) all are *ajīvadravyas* (non-living substance). Among them *dharma* (principle of motion), *adharma* (principle of rest), *ākāśa* (space), and *kāla* (time) are *arūpi-ajīvadravya* (non-corporeal non-living substance), while *pudgala* (matter) is *rūpi-ajīvadravya* (corporeal non-living substance). Action and reaction take place in the universe due to them. They are *anādi* (beginningless) and *ananta* (infinite). So the Jaina seers avoid the question of creation and beginning. According to them, there is no creation for these substances. They are *śāśvata* (eternal) ; they maintain their respective existence. In the case of these real substances neither *kuṭasthanityatā* (absolutely unchangeable permanence) of Reality of the *Vedānta* nor *kṣaṇikatva* (momentariness) of the entities of the Buddhists is proved. These six substances : *dharma, adhrama, ākāśa, jīva, pudgala* and *kāla* are permanent in change as having origination, decay and permanence, they are not *kuṭasthanitya* (absolutely unchangeable) nor momentary. In the midst of the series of eternal and infinite changes occurring in them they persist as *pariṇāmanitya dravyas* (permanent-in-change substance), for they are eternal, independent and permanent realities from the substantial point of view, yet they are also changing in nature from the modal point of view.

[1] *Dasavaikalika Sutra*, 4.10.
[2] *Ibid*, 4.10ff.
[3] *Samyagdarsanajnanacaritrani moksamarga*, *Tattvartha Sutra*, 1.1.
[4] *T.S.* ed. by Pandit Sukhlal Sanghvi, pp. 3-4.
[5] *Tattvarthasraddhanam samyagdarsanam*, *T.S.*, 1.2.
[6] *T.S.* ed. by Sanghvi, p. 7 ; see also *T.S. Bhasya*, 1.2. *Tavedam prasamasamveganirvedanukampastikyabhiyyaktilaksanam tattvarthasraddhanam samyagdarsanam*.
[7] *T.S.* ed by Sanghvi, pp. 7-8 ; see also *T.S. Bhasya*, 1.3. *Tannisargadadhigamadva*.
[8] *Bhagavati Sutra*, 172.597.
[9] *Ibid*.
[10] Five lesser vows, three *gunavratas* and four *siksavratas*. Five lesser vows are : (1) Renouncement of all gross ill-usage of living beings in two forms and three ways (i.e., do not do oneself nor cause to be done by others either in thought or in word or in deed. (2) Renouncement of grossly lying speech in two forms and three ways. (3) Renouncement of all gross taking of thing not given in two forms and in three ways. (4) Renouncement of every other kind of sexual intercourse, excepting with one woman, i.e., one's own wife. (5) Limitation of possession of one's wealth by renouncing all other possessions. Three *gunavratas* are : (1) *Dik parimana* or vow of limiting the sphere within which one is free to move for trade and other purposes. (2) *Anartha danda viramana* or vow of not indulging in sinful acts, not required for one's own or family's maintenance. (3) *Bhogapobhoga parimana* or vow of limiting things to be used. Four *siksavratas* are : (1) *Samayika* or vow of performing *samayika*. It consists in sitting down at one place for atleast fortyeight minutes concentrating one's mind on religious activities. (2) *Pausadha* or vow to live for a day life of a monk (3) *Attihi sambibhaga* or vow of serving monks and nuns, a deserving person or a poor by food and clothes, etc. (4) *Samlekhana* or vow of a determined self-mortification by the last mortal emacceration to save the soul by scratching out the body. *Bhagavati Sutra* 18.10.646 ; *Uvasagdasao* ; *Rayapaseniya*, 54.
[11] There are four kinds of *himsa* (violence), viz., *arambhiki*, *udyogi virodhi* and *samkalpi*.
[12] *Nayadhammakahao*, 8-64.
[13] Amitagati Acarya.
[14] *Sri Caturvimsati Jina Stavana* by Devacandra, 1.6.
[15] *Uvasagadasao*, 7.218 ; see *Darsan aur Cintan* by Pandit Sukhlal Sanghvi, 'Bhaktimarg aur Jaindharam', pp. 1. 16-32.
[16] *T.S.*, 1.4.
[17] *Satdravyalaksanam*. *Sarvarthasiddhi*, v. 29.
[18] *Gunaparyayavaddravyam*, *T.S.*, v. 37.
[19] *Utpadavyayadhrauvyayuktam sat*. *T.S.*, v. 29.
[20] *Anuyogadvara Sutra*, 129. *Avisesie davve visesie jivadavve ajivadavve ya*.

Report by K. C. Lalwani who participated in the Seminar on invitation.

War Science in Ancient India

(from the Jaina sources)

PREMCHAND JAIN

Though the presumption of Jainism is based on renunciation, but in ethical stories of the Jaina literature we find sufficient materials of war science scattered here and there. In this essay, I shall try to trace out the whole picture of war science of ancient India as is available in Jaina literature. For the sake of convenience I shall arrange the whole material under the following heads: causes of war, the ethics of war, preparations for war, divisions of army, kinds of weapons, military camps and results of war.

Causes of war : It is not necessary that there should be a serious cause for starting a war. The causes of wars narrated in Jaina literature are mostly very casual[1]. In fact small jealousies, hatred and prejudice started many horrible wars.

Another dominating factor behind the outbreak of wars was the expansionist motive of the petty chieftains. *Digvijaya* was another motive which invited opposition i.e. wars[2]. There were matrimonial reasons too. Every *svayambara* opened with the sweet auspicious music but was destined to end with the trumpets of war[3]. Thus in those days wars were fought for property, prestige, land and woman[4].

Ethics of war : In the age of *Rāmāyana* and *Mahābhārata* the wars were supposed to be *dharma-yuddha* (wars for the preservation of *dharma*). Hence these were fought according to the rules[5]. For preventing a war the principles of *sāma, dāna daṇḍa* and *bheda* were applied. Preference was for *mantra-yuddha* over *śastra-yuddha*[6]. But when wars became inevitable they resorted to arms. Sometimes to prevent the loss of arms and the army the kings preferred to decide the issue by duels such as *bāhu-yuddha, malla-yuddha, cakra-yuddha*, etc, Duel fight between Bharata and Bahaubali is an example of this[7].

When the king was to start a war he used to send envoys to the opponent to intimate him of his decision. The envoys were expected not only to deliver the message but also to know the mind of the opponent king. Example of this can be cited from *Yaśastilaka* of Somadeva.

When the envoy of king Acala delivered letter and gift to king Yasodhara, the envoy of Yasodhara who had earlier visited the court of Acala atonce told the king that Acala was bent on war. This was also corroborated by the fact that the letter bore the impress of a sword meaning that he was desirous of Yasodhara's head and the gift was wrapped in four-fold cloth meaning that he was ready with his four-fold army[8].

When decision to attack was taken, preparations and arrangements were made to restrain the enemy after estimating its strength[9].

Divisions of army : Generally the ancient Indian army consisted of four divisions, viz., elephants, chariots, horses, and foot. Deviations from this arrangement were also known[10]. In the army of Cakravarti Bharata, regiments of Devas and Vidyadharas were also included.

Elephants. The elephant was famous for its power, movement and attack[11]. It was used as the supporting pillar of the army[12]. Manda, Mrga, Bhadra were some of the types of elephants[13].

Chariots. There is a reference to a chariot having no horse, no charioteer, no soldier but having a *muşala* (club or mace) fitted to it. Uniqueness of it lies in this that a parallel of it is not to be found anywhere else[14]. The flying chariots were also used in the battle field[15].

Horse. Horse was a renowned animal for its swift movement. Some Jaina texts give a detailed account of different classes of horses, their training, arming, etc[16]. Bollaha and Kayaha were supposed to be the best quality horses[17]. Haribhadra Suri lists the name of the countries from where the best qualities of horses were imported[18]. Names of horses imported from Arabia were commonly discussed in the Indian markets at the time of Hemacandra[19].

Foot. Infantry was the main part of the army. Besides the local recruits soldiers were also recruited from other parts of the country[20]. Women soldiers also used to take prominent part in wars[21].

There were no hard and fast rules regarding the dresses of soldiers. Somadeva's *Yaśastilaka Campu* records some details about the dresses.

War weapons : There is a lot of material in Jaina literature regarding the weapons or equipments which were used in wars[22]. Name of new weapons were mentioned along with the old. Somadeva lists

36 types of weapons used[23]. Divine weapons were also known.[24] A well-qualified man used to train the soldiers[25].

Musical instruments were used to rouse the enthusiasm and patriotic feeling of the soldiers. About two dozen instruments are mentioned in *Yaśastilaka Campu* like *tūryya*, *jayaveri*, *nāgārā*, etc.[26].

Military Camps : Elaborate and proper arrangements were made for the soldiers in the military camps. We get a fair description of these camps in *Mahāpurāṇa*[27]. During rest hours soldiers were to retire in these camps where they were even attended by their own wives[28]. At dawn they had to leave their beds with the beating of martial music and after finishing routine work had to fight with the opponent till sunset[29].

When the victory was won, the defeated king, if not already killed in action, was taken as a prisoner[30]. Rest of the soldiers were usually freed after surrender[31], and the wounded of both sides were treated by the physicians of the victorious king.

In this way the description of war science in Jaina literature though in conformity with the descriptions available elsewhere has had some of its own peculiarities.

Results of war : Wars were necessary for the reconstruction of good society or for establishment of peace and order. As we have seen above, evil wars were also known. But the results of war as described in Jaina literature have peculiarity of their own. Wars generally ended with the renunciation of kings. Some took to asceticism immediately while others a few days later[32]. The sudden change in kings seems to be justified as they were imbued with Jaina culture and sentiment.

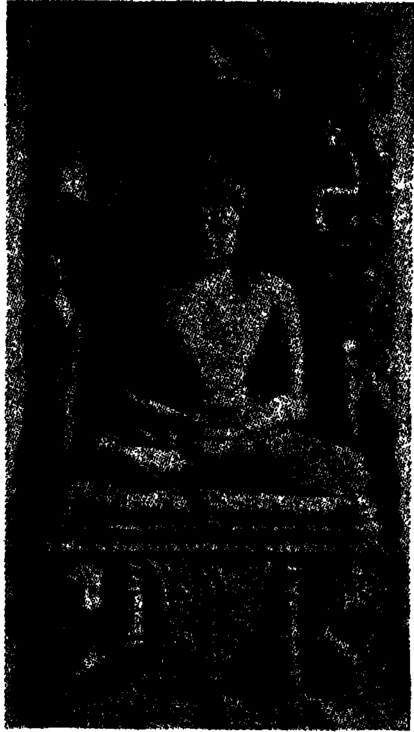
1 *Uttaradhyayana Sutra*, 9.135 ; *Avasyaka Curni*, II, p. 158.
2 *Candraprabha Carita*.
3 *Mahapurana*.
4 G. C. Jain, *Life in Ancient India*, p. 80.
5 *Jambudvipa Prajnapti*, p. 2.24.
6 *Yasastilaka Campu*, A.3. v. 74.
7 *Mahapurana*.
8 *Yasastilaka Campu*, 1.3. p. 366.
9 *Mahapurana*, p. 32, 54.
10 *Jivandhara Campu*, 610, 29.
11 *Nayadhammakaha*, P. I, p. 39.
12 *Yasastilaka Campu*, A.3, p. 321.
13 *Mahapurana*, 32, 149.

[14] *Studies in Bhagavati Sutra*, p. 120.
[15] *Mahapurana*, p. 35, 66.
[16] *Studies in Bhagavati Sutra*, p. 118.
[17] *Kuvalayamala*, p. 23-24.
[18] *Samaraiccakaha*, p. 16.
[19] *Sabdanusasana : Ek Adhyayana*, p. 70-75 ; *Abhidhana Cintamani*, 4.303.
[20] *Yasastilaka Campu.*
[21] *Mahapurana*, p. 44, 99.
[22] *Panhavagarana*, pp. 17A, 44.
[23] *Ysastilaka Campu*, A. 3.
[24] *Mahapurana*, p. 32-64.
[25] *Jivandhara Campu*. A. 9.
[26] *Yasastilak ka Sanskritik adhyayana.*
[27] P. 27 v. 121.
[28] *Mahapurana*, p. 44, 260.
[29] *Ibid*, 318. 19.
[30] *Yasastilaka Campu*, p. 386.
[31] *Jivandhara Campu*, 1. 10. p. 109.
[32] *Candraprabha Caritra*, 15.134 ; *Mahapurana*, p. 36, v. 97.

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The Identity of Rsabha and Siva

SADHVI MANJULA



The Jainas revere Rsabhadeva as the founder of their faith, the first originator and omniscient. In Vedic literature he has been eulogized as Rudra, Siva, Kesi, Indra, Jatavedasa, etc.

In the introduction to the *Rgveda* Rudra[1] is referred to as representing Agni or Indra. The Pauranic and modern conceptions of Siva are said to have been evolved from this Vedic Rudra. The Jainas also refer to Rsabha as Siva and the path of liberation founded by him as the Path of Siva.

In the Hymn to Rudra, he has been addressed as omniscient Brsabha and it has been said, 'Oh ye, the holy, effulgent, omniscient Brsabha, bless us thus so that we may never be destroyed.'

Brsabha[2] is the same person who has been addressed as Agni. Because, in Vedic hymns, adjectives deployed on Agni clearly indicate that he is not fire as ordinarily understood, but the first originator Rsabhadeva. Maruts worship Agni by the name of Rudra. Rudra, Sarva,

Pasupati, Ugra, Asina, Bhava, Mahadeva, Isana, Kumara, etc.,—the various names of Rudra, are but all adjectives of Agni. This has been corroborated by the Hymn to Rsabha[3]. There while eulogizing him by various adjectives he has been referred to as Jatavedasa.

In the *Bhāgavata Purāṇa* it has been said that Rsabha was born from the womb of Marudevi and founded the religion of wind-girdled[4] (*vātaraśanā*) ascetics. The wind-girdled ascetics are none other than the Jaina monks and this has been ably demonstrated by Muni Nathmal (*Jain Bhāratī*, Research Volume, 2020 Vikrama Sambat). According to the *Siva Mahāpurāṇa*[5], Rsabha is considered as one of the twentyeight *Yoga*-incarnations of Siva. From the view-point of chronology this incarnation is much older than that of Rama and Krisna. Here also it has been stated that he chose this particular incarnation for founding the religion of the wind-girdled ascetics. This reference definitely connects the line of *śramaṇa* ascetics with the oldest extant book the *Rgveda* of the Indian literature. In the *Rgveda*[6] Kesi, the foremost amongst the wind-girdled ascetics, has been eulogized thus. :

keśyagni kesī biṣam kesibivarti rodasī
kesi viśvam svadṛse kesīdam jyotirucyate

Kesi is Agni, Kesi hath no equal, Kesi envelops the earth and the heaven. Kesi is like the universe. Kesi is stated to be the luminary.

A comparison of the practice of Kesi and the wind-girdled ascetics of the Rgveda with that of *śramaṇa* ascetics and of their leader Rsabha brings to light the pre-historic chapter of the Indian Spiritualism and its founder. Even today the Jainas worship Rsabha as Kesin as has been referred to in the Vedic literature. Of the twentyfour *Tīrthankaras* only Rsabha is shown with hair.

In the *Taittarīya Samhitā*[7] a prayer has been offered to Siva or Rsabha where it has been stated that he should lead his followers by the mild way and not by his own way which is arduous. Not to lead them by the arduous way refers to the austerities practised by the Jainas. And hence he has been requested to lead them by the mild way. On the one hand in the Hymn to Rudra, Rudra is addressed as ominscient Rsabha and on the other in the *Bājasaneyī*[8] and *Taittarīya Samhitā* he has been shown as Pasupati. From this it is clear that Rudra, Rsabha and Pasupati are not three different personalities but manifestation of the same personality under different circumstances.

In the *Rāmāyana* Siva[9] is referred to as Hara and Brsabhadhvaja.

In the *Mahābhārata* Siva[10] is shown as Supreme *Brahman*, Infinite, Inconceivable, Creator of the Universe, great *Yogi* and Knower of *yoga* of self and austerities.

Asvaghosa[11] in his *Buddhacarita* refers to Siva as Brasabhadhvaja and Bhava.

In the *Vāyu* and *Matsya Purāṇa* Siva is said to be the first originator, omniscient, preacher of *yoga*, restrained, living a life of sexual abstinence and subduer of all passions.

In the *Siva Purāṇa* Siva is said to have incarnated as the first *Tīrthankara* Brsabhadeva.

ittham prabhāba ṛṣabho' batārah śankarasya me
santā gatirdīnabandhurnabama kathitastaba 4, 40, 48.

This is the glory of the incarnation of Rsabha, the Siva. Thou art the ninth incarnation, refuge of the saints and friend of the afflicted.

In the *Nātya Sāstra* of Bharata Siva[12] is referred to as the Supreme Lord. He has three eyes [13] and has an emblem of *bṛṣa* or bull. He is supreme Dancer. He is the first originator of the dramatic learning and of *yoga*. The accomplishments of the sons of Bharata[14] are all due to him.

In the *Prabhāsa Purāṇa*[15] Siva is one of the adjectives mentioned for Brsabha.

kailāse vimale ramye bṛṣabho'yam jineśvarah
cakāra svābatāram ca sarvajñah sarvagah śivah

Brsabha, the Lord of the *jinas* incarnated himself as the omniscient, all-pervasive Siva on the beautiful Kailasa.

Vimala Suri in his *Paumacariya*[16] has adored the Lord by the adjective Rudra.

Acarya Virasena[17] in his *Dhavalā Tīkā* has described the *Arhatas* as Pauranic Siva.

Besides these similarities there are other similarities which are evident from the life of Siva of the Vedantists and that of Rsabha of the Jainas.

According to the Vedic tradition, Siva is the dweller of Kailasa and there on the fourteenth night of the dark half of the moon in the month

of Magha the festival of *Sivarātri* is held. Thus it has been recorded in the *Isāna Samhitā* :

> *māghakṛṣṇacaturdaśyāmādideva mahāniśi*
> *sivalingatapodbhutah kotisūryasamah prabhah*
> *tatkālavyāpinī grāhyā śivarātribate tithih*
>
> On the fourteenth day of the dark half of the moon in the month of Magha at the great night the first Originator emanates from *tapas* in the form of the phallus of Siva with a radiance of million suns. From thence is celebrated the festival of *Sivarātri* on that night.

On the other hand Rsabha after attaining *kevala*-knowledge on the Mount of Astapada (Kailasa) addressing the assembly embraced *yoga* and after destroying all kinds of *karma* attained *Sivatva* on the fourteenth night of the dark half of the moon in the month of Magha. In *Āvaśyaka Niryukti*[18] where the places of *nirvāṇa* of all *Tīrthankaras* have been deliniated it has been stated that Rsabha attained *kevala*-knowledge and entered *nirvāṇa* on the Mt. Astapada.

In the Vedic tradition Siva is the holder of the trident. Images of Siva with trident are also found. In Jaina tradition also the images of the *Arhats* are marked with trident representing *triratna* (Right Faith, Right Knowledge and Right Conduct). Virasena in his *Dhavalā Tīkā* has adored the *Arhats* as the holders of the trident.

On some of the seals of the Indus Valley are depicted *yogins* who are naked, have trident on their heads and are standing in *kāyotsarga* posture. On some of the images are found the emblem of the bull. Now both these types may be said are related with the great *yogī* Brasabhadeva. Some figures have hood of the serpent on their head. Probably these are of the seventh *Tīrthankara* Suparsva, who was in the line of Rsabha.

History of the Brahmi Script also points out that Siva and Rsabha are the same person. It has been recorded in the *Mahāpurāṇa* that Rsabha taught his sons headed by Bharata all arts, his daughter Brahmi the art of writing and his another daughter Sundari mathematics.

According to the *Āvaśyaka Niryukti* Rsabha taught Brahmi the art of writing by right hand and Sundari mathematics by his left. So even this day reading starts from the beginning and counting from the end.

The oldest alphabet of India is Brahmi, the off-shoots of which are mostly prevalent today. This alphabet was taught by the Lord to his duaghter Brahmi. Probably that is why it is called Brahmi alphabet.

On the other hand Panini has said that alphabets beginning with *a i u ṇ*, etc. have been received from Mahesvara. In the Vedic tradition Siva is designated as Mahesvara. So also in Jaina tradition Rsabhadeva is also designated as Mahesvara or Brahmma (Prajapati). Therefore there is identity in saying that Brahmi alphabet has been taught by Rsabha and alphabets arranged in the *Māheśvara Sūtra* are by Mahesvara. This identity probably points to the unity of their preacher.

In the Vedic tradition the bull is said to be the conveyance of Siva. According to the Jainas the bull is Rsabha's emblem too. Seals depicting images with the bull found in the Indus Valley and the Vedic *sūktis* also point out that images of Rsabha were drawn with the bull. This depicting of the bull also lends support to their unity.

The description of the matted hairs in the case of the two further establish the identity. For Siva is known for his matted hairs and Rsabha, too, is mentioned in the *Ādi Purāṇa*[19] as having grown very long hairs within a year of his initiation and fast. To commemorate the first year of his ascetic life his image is adorned with matted hair and to this day the same practice continues.

All these things point out that Siva and Rsabha are the same personalities. And I have no hesitation to say that the Jaina Culture can be traced in and among the oldest Indian Culture.

1 *Rgveda*, 2. 33. 15.
2 *Ibid*, 1. 189. 17.
3 *Ibid* 9. 4. 37.
4 *Srimad Bhagavata*, 5th Skandha.
5 *Siva Purana*, 7.2.9.
6 *Rgveda*, 10. 136. 17.
7 *Taittariya Samhita*, 1.2.4.
8 *Bajsaneyi Samhita*, 9.3.9.8; *Taita*. 1.8.6.
9 'Hara' *Ramayana*, Bala Kanda 43.6; 'Brsabhadhvaja' *Rama*. Uttara Kanda 16.35, 87,12.
10 *Mahabharata*, Drona Parva, 74, 56, 61, 169, 29.
11 *Buddha Carita*, 10, 3, 1, 63.
12 *Natya Sastra*, 1. 1.
13 *Ibid*, 1. 45, 24, 5, 10.
14 *Ibid*, 1.60, 65.
15 *Prabhas Purana*, 49.
16 *Paumacariya* sl. 2.
17 *Avasyaka Niryukti*, gatha, 329.
18 *Ibid*., 212.
19 *Adi Purana*, 18. 75. 76.

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DIGEST

The Key of Knowledge

(From the previous issue)

CHAMPAT RAI JAIN

Allahabad : 1928

> "Religion is the vital principle of the world, since it is the first cause of all felicity. It proceeds from man, and it is by it also that man attains that chief good. From religion, birth in a good family is obtained, bodily health, good fortune, long life, and prowess. From religion also spring pure renown, a thirst for knowledge, and increase of wealth. From the darkest gloom, and very dreaded ill, religion will ever prove a saviour. Religion when duly practised bestows heaven, and final emancipation."
>
> —*The Kalpa Sūtra*

The remaining 300 pages of Mr. Jain's book enumerate the siddhānta based on the Jaina doctrines, as summarised below :

Happiness is the motor-spring of human activity. Investigation reveals the fact that pure joy does not exist outside the seeker thereof. He alone of all beings, who can be said to be free from all kinds of restraint, obligation and desire, who, in other words, is full and perfect in himself, and whose consciousness of supremacy places him beyond the temptations of the senses, can be happy in the true sense of the word. But such a condition is conceivable only in connection with Gods ; hence, man must become God if he would enjoy perfect bliss. But the important question which it gives rise to is : is it possible to become God ? We, therefore, proceed to investigate the nature of Godhood and to ascertain if the difference between God and man be such as may be said to be bridgeable.

The problem presents itself under three heads, namely,

(1) God,
(2) Soul, and
(3) Nature (the world).

As regards the first of these points, we must reject the idea of a creator altogether, since there are no sufficient reasons to prove that a

supreme being is responsible for the world-process, and because no one who sets himself up as a creator can possibly have happiness in himself, and also because the idea of a creator is a self-contradictory notion. The removal of a man-like creator from the field, however, does not mean the removal of Godhood from the universe, since that is the Ideal of fulness and perfection for the soul to aspire to.

In respect of the soul, it will be apparent that the knowing subject cannot possibly be regarded as a product of matter. The psychological function of perception, memory, judgement and the like, as also the higher faculties of the Subjective Mind, unmistakably point to mind being no secretion of matter. The consciousness of man, and for the matter of that of all beings in the world, is, therefore, quite independent of the groupings of atoms and molecules of matter, which some of us hold to be the things which give it birth. Soul, then, is a conscious substance the nature of which is to know. Analysis further reveals the fact that it cannot be subject to death, since it is not a compound but a simple substance. The soul is, therefore, immortal by nature. True happiness only signifies perfect freedom, and we are truly happy only when freed from the weight, or burden, of all extraneous relations and worries and desires. Hence the soul is also blissful by nature. Thus, the three characteristics of the soul are (1) knowledge, (2) immortality, and (3) bliss. Now, since no God can have any greater or more fascinating attributes in Him, it follows that every good soul is a God in potency. The difference between God and man, therefore, only lies in respect of perfection, not in that of anything else.

Hence God is the great ideal of Perfection which has already been attained by a number of Perfected Souls, the Holy Ones, as Religion points out. In respect of power, also, it can be seen that the soul, as a substance, must be endowed with the same attributes as appertain to Divinity. For they both have spirit as the substance of their being. Hence, even in respect of power there is no difference between man and God, except that between a fettered and a free being.

The capacity for infinite knowledge, infinite bliss and infinite power, which is inherent in the soul, renders it necessary that some at least, if not all the souls, should perfect themselves sooner or later ; and since one earth-life does not suffice for the purpose, it logically follows that there should be as many re-incarnations as are necessary to enable one to attain perfection. In each earth-life certain experiences are undergone by the soul, and the sum-total of them is carried over in the form of character, i.e., disposition, tendencies, and the like. This

quintessence of character is carried over by the ego in two inner bodies, the *kārmaṇa* and the *taijasa*, which, taken together, have been termed 'soul' by St. Paul.

That there should be some such thing as transmigration of souls is put beyond the possibility of doubt by the differences of individual character, which the thesis of heredity is unable to explain. As Hoffding says, there must be a substratum to be acted upon by variations. Immortal by nature, the soul must have had a past, just as surely as it will have a future. When we look at the formation of the child in the parent's body, we are led to the same conclusion : for there is no one to make it unless it makes itself. *Karma* is discovered to be the determining factor of the differences of form, understanding and circumstances, and furnishes a much more satisfactory explanation of the misery and unhappiness, of which there is so much in the world, than the hypothesis of the creation of each soul there and then at the time of conception.

So far as the world, the third subject of the metaphysical problem, is concerned, investigation into its nature leads us to the conclusion that it is without a beginning and without an end in time, though certain portions of it may undergo periodical destruction and reformation from natural causes.

It is not only possible for man to become God, but he is already none other than God, in potency. The amelioration of his condition is, therefore, a matter which exclusively rests with him ; and the power which enables him to attain this end is his own indomitable will. Investigation shows that the soul is in bondage of its *karmas*, the chains of which are composed of a very subtle kind of matter. Hence, the tearing asunder of the veils of matter which go to obscure the inner spiritual illumination, is clearly the means for the realisation of the Self as a being all-knowing, all-powerful and *naturally* blissful. Now, since these veils of matter are inaccessible to human hands, and may not be destroyed by hand-made weapons of destruction, the only power which can tear them asunder is will. But the very first requisite for self-exertion is faith, since people only live up to their beliefs and seldom act in opposition to them. Hence, Right Faith, Right Knowledge and Right Conduct, that is, the doing of the right thing at the right moment, are the true means of liberation.

Different religions have pointed out, more or less, the same methods of realisation, though some lay stress on *jñāna*, some on *bhakti*, and so forth. But the difference is only a seeming one; in reality, they all lead

to one and the same result. For knowledge, i.e., wisdom necessitates meditation and concentration, and cannot be had without them : and conversely, meditation and concentration lead to wisdom, without anything further being necessary, so that wherever there develops the habit of deep cncentrated meditation, or thoughtfulness, there wisdom must, sooner or later, come into manifestation, Thus, all the different branches of *Yoga,—Jñāna Yoga, Karma Yoga, Bhakti Yoga, Hatha Yoga* and *Rāja Yoga,*—are so many means for developing the habit of concentration and meditation. When the mind is steadied and gives up the habit of wandering in the pursuit of the objects of desire, it becomes quiescent setting the soul free to study itself, which, in consequence of the quieting down of the mind, now presents the appearance of the placid surface of a lake unruffled by storm or waves, and sees itself as the source of all knowledge and power and bliss. Right Discernment, or Belief, having arisen, it immediately sets knowledge free from the subjection to doubt and dubiousness, transforming it at once into Right Knowledge, without which the observance of the rules of Right Conduct is a matter of impossibility. The Path of Emancipation, thus, consists in Right Discernment, Right Knowledge and Right Conduct, which also constitute the three priceless jewels in the crown of glory of the Emancipated Soul, that is, God.

The body of *karmas* (the *kārmaṇa śarīra*) which accompanies the soul in all its incarnations, is made of very subtle matter, with consciousness 'embedded' in it ; and so long as this body does not break up, the soul cannot attain liberation by any means. This subtle body carries with it the seed of the individual character, in the shape of modifications of its 'structure', from life to life. So long as ignorance prevails, individual desires hold it together ; but with the advent of wisdom, and its concomitant state of desirelessness, the pole of magnetism changes, and the particles of matter, instead of being attracted and held together, are repelled and dispersed, thus destroying the body and leaving the pure *Saccidānanda* in place of the limited ego which ignorance may be said to have planted on Truth.

The main thing, then, is to acquire wisdom, that is, the knowledge of the Self. Knowledge is power, and, sooner or later, is bound to lead the soul to the highest heights of bliss.

The above are truly the underlying principles of every rational religion in the world; but the one creed that teaches them fully and clearly is Jainism, which is also the most ancient of all. In Jainism the Holy *Tīrthankaras* and *Ācāryas* have taken the utmost care to allow the purest

truths to be incorporated. Hence, Jainism insists on full blaze of intellect being turned on the problems of Life. Jainism requires the employment of intellect to understand and appreciate its teaching. It is not that where the intellect is not fully developed, its teaching may not be of help to the soul, if sincerely put into practice, but that exact and scientific knowledge is necessary for speedy progress, since religious truths are at once converted into beliefs the moment they are verified by the intellect. Jainism, then, is the Path of Liberation *par excellence.*

The lives of the great *Tirthankaras* furnish ample proof of the practicability of Religion, and show the heights of greatness and glory to which a soul, conscious of its own nature, may aspire. Every detail of their noble lives illustrates the supremacy of Religion over materialism, and invites us to follow the path They trod, to reach the heights which They attained. The path may be steep and thorny, but it has to be trodden, if not now, then, in some future incarnation ; and each backward step, or fall from our present position, only goes to make the journey to be performed, more tedious and tiresome. Let us, then, gird up our loins to tread the path of the *Tirthankaras.*

Books Received

BOTHRA, HARAKH CHAND, *Satya Sodh* (Hindi), author, Calcutta, 2017 B. S. Pages 106.

In criticism of an article '*Sarbajñatva aur uskā Arth*' by Pandit Sukhlal Sanghvi published in his *Darśan aur Cintan* Vols. 1-2.

DHARIWAL, GOPICHAND, *Jīban Darśan* (Hindi), P. V. Research Institute, Varanasi, 1967. Pages 9+98. Price Rs. 3.00.

A collection of essays previously published in *Sramaṇ*. The theme of these essays is Jaina philosophy and religion.

DHUPIA, KESHRICHAND, *Atma Jāgṛti* (Hindi), author, Calcutta, 1957. Pages 8+153.

Tries to infuse a desire in the reader for right faith, right knowledge and right conduct.

KOTHARI, PANMAL, *Pūjā kā Uttam Ādarś* (Hindi), Sumermal Kothari, Calcutta, 2492 Vir Sambat. Pages iii+212. Price Rs. 3.00.

It tries to defend idol worship as practised by a sect of the Jainas.

NAHATA, BHANWARLAL, *Jivadayā Prakaraṇ Kāvyatrayī*, Nahata Brothers, Calcutta, 2021 B. S. Pages 12+96. Price 75 Paise.

Hindi translation with text of *Jīvadayā Prakaraṇa*, *Nānā Vṛttaka Prakaraṇa* and *Bālābabodha Prakaraṇa*. The theme of these *prakaraṇas* is *dayā* or piety.

NAHATA, BHANWARLAL, *Sahajānand Sankirtan* (Hindi), Nahata Brothers, Calcutta, 2492 Vir Sambat. Pages 23.

A collection of 35 verses composed by the author in praise of his preceptor Sri Sahajananda Maharaj of Hampi, Mysore.

BOOK REVIEW

JAIN SAHITY KA BRHAD ITIHAS (A Comprehensive History of Jaina Literature in Hindi) Vol. I. *Aṅga Āgama* : Bechardas Doshi : P. V. Research Institute, Varanasi : Pages 76+314 : Price Rs. 15.0.0.

A history of Jaina literature is of course no path-breaking venture. Apart from the comprehensive works by Indologists which make copious mention of the Jaina literature, in recent years also there are important ventures like Kapadia's *A History of the Canonical Literature of the Jainas* in English and Kailash Chandra Shashtri's *Jain Sahity kā Itihās, Pūrv-pīthikā* in Hindi. But even then the field is so vast and so much unexplored that any fresh venture like the present one is commendable, the more so when the work is undertaken under competent stewartship of men like Dalsukh Malvania and Mohanlal Mehta and penned by a scholar of the stature of Bechardas Doshi. The original manuscript of the present volume was prepared in Gujarati for a series of lectures at the Benaras University. The present Hindi version is based on the aforesaid manuscript. The entire work is planned in eight volumes (two of which are already published) which will cover not only the Jaina sacred literature but, as proposed, the entire Jaina literature. To some the effort may, however, appear partisan, but as Dalsukh Malvania writes in a rich foreword, this has been necessary because of a general neglect of Jaina literature in any comprehensive historical work on Indian literature. To the reviewer, however, the work appears partisan not on the above ground but on the ground that it leans heavily on the *Svetāmbara* sources. A comprehensive history of Jaina literature need bring within its purview all sources, *Svetāmbara* as well as *Digambara* and embrace besides Prakrit, Sanskrit and Apavransa, modern Indian languages like Gujrati, Hindi, Marwari, Tamil, Telugu, and Kanarese. A history of Jaina literature should also be up-to-date.

In the course of a very learned foreword, Malvania has introduced the subject of the *Āgama* literature. They are 11 *Aṅgas* (+*Dṛstivāda*=12) claimed by all the sects of the *Svetāmbaras*, 12 *Upāṅgas* claimed by only three sects, 10 *Prakīrṇakas* owned only by the image-worshipping *Svetāmbaras*, 6 *Chedas*, 2 *Culikā Sūtras* and 4 *Mūla Sūtras*. This classification, we are told, has the widest acceptance. As per tradition, these are compiled by the *Gaṇadharas* (the direct disciples) on the basis of discourses tendered by Lord Mahavira and hence are considered authoritative.

Collectively these 12 are called *Gaṇi Piṭaka*, though in some texts, it is believed, an individual *Aṅga* is also considered as *Gaṇi Piṭaka*. In the Vedic terminology, *Aṅga* stands for only a secondary text (cf. *Vedāṅga*) as distinghished from the *Vedas* themselves ; but not so with the Jainas to whom the *Aṅgas* are the most sacred texts comparable with the *Vedas* of the Hindus. The Jainas have called them *Aṅgas* because each one of the twelve texts is like a limb of the collective entity which is variously named as *Sruta*, *Āptabacana*, *Āgama*, *Upadeśa*, etc. (Umasvati) of which the most popular title today is *Āgama*. Originally few in number, the *Āgamas* multiplied over time by the contribution of the Jaina savants.

Malvania then gives several important classifications of the sacred texts, notably those given in *Kuvalayamālā* and by *Ācāryas* like Sricandra, Umasvati and Jinaprabha. Much more comprehensive is the list of commentaries on the *Āgamas* which too is provided. From this list it is apparent that the widely used Agamas are the *Uttarādhyayana* the *Daśavaikālika*, the *Kalpa Sūtra* and the *Āvaśyaka Sūtra*, of which again the last two top the list in use and popularity. The *Kalpa Sūtra* is read before the congregation during the *Paryūṣaṇa* while the *Āvaśyaka Sūtra* contains elaborate instructions about the daily behaviour.

As to the date of *Aṅga* literature, there is a keen effort even among the scholars to make it appear as recent as possible. This is hardly pardonable. As it had happened with the Vedic literature, so it must have happened about the Jaina sacred texts, in the beginning they were preserved in memory by the seers and transmitted by the words of the mouth to their followers. These must have remained in this form for an exceptional length of time running over centuries. Their record in writing is however a much later occurence. But to present the date of recording as synonymous with the date of their composition is a serious pitfall which need be avoided. By upholdng very plausible and convincing historical proofs, Malvania seeks to establish that the sacred texts must all have been composed several centuries before the birth of Christ and even the recording of a good part of it had taken place during the life-time of Bhadrabahu, the sixth *Ācārya* after Mahavira, which too must fall in the 4th century B.C. In subsequent period, much supporting literature has appeared or disappeared ; but the original current as provided in the *Āgamas* must have remained unmolested by the ravages of time and there is no genuine reason to doubt in their originality and oldness.

Malvania has raised the allied question of the extinction of ancient sacred texts which is an article of faith with the *Digambaras*. Even

Kailash Chandra has written in his aforesaid work, "And finally 683 years after the death of Mahavira the knowledge of the *Aṅgas* was totally lost." Malvania discusses the issue at length to establish that this view is not only not upheld by the *Svetāmbaras*, it was not even shared by the *Digambaras* in the past. In the initial phase, perhaps, a distinction had cropped up as between sacred texts received direct from the lips of the *guru* and those preserved through a manual process, the former being considered more sacred. In course of time, however, with the dominance of the latter type of literature, a view-point must have developed about the extinction of the sacred literature. A similar controversy can be traced even amongst the Buddhists.

Introduction apart, the book has 12 chapters and 3 appendices all devoted to the *Āgama* literature. The first chapter is devoted to the delineation of the meaning of the word '*Sruta*'—as distingvished from '*Sruti*' of the Hindus—as it has been used by the Jainas. Like *Sruti*, *Sruta* too is a derivative word implying 'it has been heard by me' (*suyam me*). But in one respect, the two words *Sruti* and *Sruta* differ, viz., that whereas the former covers only the *Vedas* and not the subsequent holy literature, the Jaina Sruta is all comprehensive covering all sacred texts, ancient as well as recent. Hence the word *Sruta*, initially a derivative word have now become conventional.

Now with the ancient peoples in general and the Jainas in particular, the recording of sacred knowledge was not preferred, since recording anything created the possibility of *himsā* (violence) and *parigraha* (*possession*). Such practice has been denounced in the *Bṛhatkalpa* on the additional ground that it reduces the necessity of *svādhyāya*. Later the necessity of recording the texts were felt and these were recorded both by the *sacelakas* and the *acelakas*.

Now the notion of *Sruta* — which is a category of *jñāna* placed after *mati* but prior to *avadhi*, *manahparyāya* and *kevala*—has two facets, one connected with *dravya* and the other with *bhāva*, the former including even writing materials and the latter any consideration (*vicāra*) helping knowledge. The Jainas are very exhaustive in their analysis of the *Sruta jñāna*—as they are of course with everything else—and they have conceived it as seven pairs of opposites, making a total of 14, of which 6 pairs are as follows :

(1) *akṣara śruta* and *anakṣara śruta*, (2) *samyak śruta* and *mithyā śruta*, (3) *sādik śruta* and *anādik śruta*, (4) *saparyabasita* or *śānta śruta*

and *aparyabasita* or *ananta śruta*, (5) *gamika śruta* and *agamika śruta*, (6) *aṅgaprabiṣṭa śruta* and *anaṅgaprabiṣṭa* or *aṅgabāhya śruta*.

Śruta is thus comprehensive religious literature of which the earliest and foremost are the *Aṅgas*. In chapter two the author considers their extrinsic features and in a part of chapter three their intrinsic features. Extrinsic features include the meaning of the titles of the *Aṅgas*, the total number of *padas* or *ślokas* contained therein, their order, style and language, subject-matter of different sections, etc., while intrinsic features include an analysis of their contents. In the ordering of the *Aṅgas*, the oldest is indeed the *Ācārāṅga* and this is perhaps inevitable since this contains the code of conduct for the entire *saṅgha*. But a reverse view too is not unknown which places the *Ācārāṅga* last, after all other *Aṅgas* had made their appearance. According to the author, however, the former view should receive greater support for three reasons, viz., (a) its contents, (b) its prior mention in every reference and (c) lack of any major controversy. The style of *Ācārāṅga* and *Sūtra Kṛtāṅga* is a mixture of prose and verse while that from the third till the eleventh *Sūtra* is dominantly prose. The language used is *Ardha Māgadhi*, also called *Ārṣa-Prakṛt* by Hemacandra. A literature that has never been water-tight to a particular age but has been enriched over ages could not, however, have strictly followed one language. As to the basis of the theme contained therein it is interesting to add that while the *Aṅgas* are largely a recording of what is transmitted from the past (*evam me sutam*), they have never been intolerant nor indifferent to the viewpoints of others which are clearly indicated as *ege pabayamānā*. Besides, apart from indicating the way for the ultimate liberation of the *jīva*, the *Aṅga* literature of the Jainas is a veritable encyclopaedia of knowledge which is clearly indicated by the author item by item.

The Ācārāṅga is the most dominant theme of chapter three. During the days of Mahavira there was hardly any quarrel between the *acelakas* (non-clad) and the *sacelakas* (clad) nor any distinction was drawn between them to establish any rank. A *śramaṇa* clad or non-clad, carried minimum vessels or went without them depending on his physical capabilities. During the days of Sudharma Svami the distinction had however come to stay so that while the first book of the *Ācārāṅga* has taken care of the non-clads, the second book gives ample consideration to the clad *śramaṇas* and is very specific in the matter. But at this date this was really no schism and the clad and the non-clad were respected alike. This is supported by the 23rd study on Kesi-Gautamiya contained in the *Uttarādhyayana Sūtra*.

As already said, the word '*ācāra*' stands for code of conduct and has its synonym in *āyāra*, *ācāla*, *āgāla*, *āgara*, *aṅga*, *ājāti*, *āmokṣa*, etc. An alternative name of *Ācārāṅga* is *Bambhacera* (*Brahmacarya*) i.e., *Brahma* and *Carya*. The word *Brahma* stands for 17 restraints (*sanyama*) whose practice is essential for liberation, The first book of the *Ācārāṅga* has nine studies (*adhyayana*) as follows : (1) *satthaparinnā* (*śastraparijñā*), (2) *logavijaya* (*lokavijaya*), (3) *siosaṇijja* (*śītoṣṇīya*), (4) *sammatta* (*samyaktva*), (5) *ābanti* (*yābantah*) (6) *dhūa* (*dhūta*), *bimoha* (*bimoha* or *bimokṣa*), (8) *ubahāṇasua* (*upadhānaśruta*), (9) *mahāparinnā* (*mahāparijña*). Of these the first and the last studies are deserving of special mention, the last because its theme is the penance of Mahavira and the first because of its peculiar title, viz,, *śastraparijñā*. *Sastra* here is no earthly weapon but the innumerable passions whom the Jainas have called *kaṣāya*. For the fulfilment of these passions, man has devised the deadly weapon including the H-bombs and inter-continental missiles. But it is the core of Mahavira's teaching that in the absence of passions, no inclination (*pravṛtti*) need be a weapon. Another interesting fact in book one deserving mention is that in Jaina order of society the first to appear were *kṣatriyas* and *śūdras*. This is in marked contrast with the Hindu social order wherein the topmost position is held by the *Brāhmaṇas* and the lowest by the *śūdra*. These peculiarities apart, book one contains, among many other things, a comprehensive view of the social order including seven *varṇas* and nine *varṇāntaras*, a view of the *nirgrantha* order which was not all too perfect and flawless, prescription about food including prohibition about taking food with a *āmagandha* (*āma*—unripe or uncooked and *gandha* means smell) and also animal flesh and a list of requisites that may be possessed by the *muni*. This list appears to be exhaustive but it makes no mention about piece of folded cloth for covering the mouth (*muhapatti*) from which it will not be wrong to presume that its use was not in vogue at this date. Its wide use among the Jainas, monks in particular, must be a later development and has appeared obnoxious to many non-Jainas. Book two of the *Acārāṅga* has five *culikās* of which the fifth one has a separate existence under the title of *Niśītha Sūtra*. Of the remaining four, the first *culikā* deals with food, water, abode, movement, cloth, dialect, etc., the second *culikā* deals with where and how to discard the excreta by a monk and contains prescription about hearing, seeing and taking service on his person, the third *culikā* gives the entire life-story of Mahavira and the fourth one is a prescription to keep apart from *mamatva* (attachment) and *parigraha* (possession). About the genesis of the last two *culikās* we have an interesting story from Acarya Hemacandra as follows: Sriyaka was Sthulabhadra's brother. At the instigation of his elder sister Sadhvi Yaksa Sriyaka went on fast and died. At this unfortunate

incident, Yaksa considered herself responsible for her brother's death. But the Sri Sangha considered her totally innocent and would inflict no punishment on her. Yaksa was however not happy and she declared that she would consider herself innocent if the Lord Himself so ordained. Then the entire Sri Sangha arranged the *kāyotsarga dhyāna* to invoke the *Sāsanadevi*. *Sāsanadevi* made her appearance and took the Sadhvi Yaksa with her and presented her to Lord Simandhara in Mahavideha. The Lord declared her innocence and rewarded her with four Studies on *bhāvanā*, *bimuktā*, *ratikalpa* and *vicitracaryā*, the first two of which found place as the *culikā* in the *Ācārāṅga* and the last two were incorporated in the *Daśavaikālika*.

The next to be introduced in chapter four is *Sūtra Kṛtāṅga* which contains important discussion on the Jaina 'Fundamental Facts', viz., *jiva*, *ajiva*, *puṇya*, *pāpa*, *āsrava*, *samvara*, *nirjarā*, *bandha*, *mokṣa*, etc. Besides, it provided the code of conduct for the fresh initiates. *Sūtra Kṛtāṅga* is indeed the Sanskrit title; its Prakrit title has three readings, viz., *Suddayaḍa* or *Sūdayaḍa* or *Sūdayada*. But all commentators have interestingly made use of the Sanskrit title. Apart from giving the Jaina view, this *Sūtra* is unique in its reference to all non-Jaina views which serves as a comparison. Even a separate chapter is devoted to the consideration of 363 what has been called *pākhaṅdamata* (views of heretics). Of its twentythree studies in the first book, the first one deals with *samaya* signifying the fundamental doctrines or *siddhānta* and starts with the word '*bujjhijja*' i.e., *bandhana* (bondage). This is not the handiwork of one but of many *Gaṇadharas* who were inspired by the words of the Master on bondage. Obviously the Master is the speaker and the *Gaṇadharas* the audience and since the *Sūtra* was *kṛta* or compiled in this manner, it is called *Sūtra Kṛta*. Where the rival views are dispelled, this *Sūtra* takes a very clear stand with the following words : 'this view is wrong', the propounder is wrong', or 'misguided' or 'given to earthly objects', etc. The second study entitled *veyāliya* or *vaitāliya* deals with malice and attachment and the need to overcome them. The subject-matter of the third study are the various obstructions or *upasargas* which threaten one on the road to liberation. An exhaustive listing of the obstructions is an impossibility ; yet a reasonable effort has been made to provide one of those that are pleasant and those that are not pleasant. The fourth study deals with the behaviour of womenfolk in general which is considered to be harmful to one on the road to liberation. This does not mean, as the author rightly recognises, that all men are saints. The commentators have, however, suggested a way out when they say that it is men that are the founders of religion and hence

it is uncharitable to cast aspersions on them. This argument however would not satisfy many in this age at least when women are no longer lagging behind. The fifth study deals with hells and surprisingly enough is followed in the sixth study by a propitiation (*stuti*) of Mahavira. Subsequent studies deal with bad conduct (*kuśila*), prowess (*vīrya*), *dharma* (both *laukika* and *lokottara*), *samādhi* or *santoṣa*, way (*mārga*), aggregation of diverse viewpoints (*samavasaraṇa*), etc., etc. According to *dharma adhyayana*, all *dharmas*, *mārgas* and *sampradāyas* (religious practices, ways and groups) which do not adhere to the Jaina tradition are *laukika*; only those that are the followers of the Jaina tradition are alone *lokottara*. The fifteenth study entitled *ādāna* or *ādānīya* and the sixteenth study entitled *gāthā* are deserving of special mention. The former is characterised by the fact that the concluding *pada* of a *gāthā* becomes the opening *pada* of the followting *gāthā*. The last consists of beautiful songs, as in the *Sāma Veda*. The second book is a further elaboration of the *siddhāntas* contained in book one. The most interesting is the last study in it on Nalanda, the well-known place in Bihar, which according to this *Sūtra* had attained the height of religious toleration. The word is derived from *na-alam-dā*. *Dā* is *dānam* or giving alms. In Nalanda monk of any order was free to receive alms. This became possible because Nalanda was the seat of princes and wealthy people, from which the title *Narendra*, of which *Nalendra* or *Nalanda* was only a later version.

Sthānāṅga and *Samabāyāṅga*, the subject-matter of the fifth chapter, is a comprehensive index of which only a fraction is extant. These are therefore in a category by themselves. It is surmised that after all the *Aṅgas* had been compiled, it was necessary to compile an index-sort of thing for the sake of simplicity and intelligibility and these were included in the list of *Aṅga* literature in order to impart to them a respectability. The events recorded in these are all posterior to Mahavira by several centuries and the arrangement of the subjects too is somewhat irregular. This index is also an encyclopaedia in so far as it considers such diverse items as pregnancy of a woman without the company of a male, causes of earthquake, rainfall, capital cities and rivers. But for the aid of the *vṛtti*, the understanding of these two *Sūtras* would have been somewhat difficult.

Byakhyāprajñapti also known as the *Bhagavatī Sūtra* because of its wide respectability and bulk, has 15000 *ślokas* in all. The title is so derived as to signify knowledge without obstruction. It is recorded in the form of a dialogue in which Gautama asks questions to the Master and Mahavira gives the reply : *iti Gautamapraśne Bhagavatā uktam*.

Another characteristic of the *Bhagavatī* is that it starts with *maṅgala* or the *namaskāra mantra* and salutation to the Brahmi script. Among various subjects considered in the dialogue the most important are heaven the sun, the moon, the *asura-kumāras*, *lokapālas*, *hells*, etc. An interesting dialogue deals with the vegetable-bodies (*vanaspatikāya*) and the seasons in which they take much food and those in which their intake diminishes. This dialogue also indicates that *ālu* contain endless number of *jivas*. But surely this *ālu* was not potato; it must have been something of the nature of ground-nut. Potato is not indigenous to the soil of India and hence there could not have been a taboo on its consumption at this date. Another dialogue deals with dreams and may be deemed as a prehistoric forerunner of Freud.

The last six chapters are each very small and deal with the rest of the *Sūtras*. Of these the *Jñātādharmakathā* throws much light on social life of the time through interesting stories, descriptions, record of events or even words. The *Upāsakadaśā* deals with the life of ten lay disciples of Mahavira and throws much light on the *gṛhasthadharma* or the life of the householders. This should be deemed very important, since the *śrāvakas* and *śravikās* are equally a part of the Jaina four-fold order. The *Antakṛtadaśā* deals with such souls as have put an end to the endless cycle of births and deaths. The *Anuttaraupapātikadaśā* deals with souls living in what is called the five *anuttara vimānas*, which are put above the *nava graiveyaka vimāna*, which in turn is above the twelfth heaven. The *Praśna Vyākaraṇa* deals with the five *āsravas* and five *samvaras*. The *Vipāka Sūtra* throws light on the social life, customs and usages and the living of the people. *Dṛṣṭivāda* which is the twelfth *Aṅga* is only mentioned in the first appendix. Much of it has however disappeared from the time of Bhadrabahu.

This indeed is a very learned and comprehensive work throwing light on different aspects of the *Aṇga* literature on the basis of the available information and will be a valuable addition to the existing literature on the Jaina sacred texts. The reviewer however owes a word of apology in making this review virtually a summary of the book in English, since he feels that such a learned work need come to the notice of scholars who may be handicapped about the Hindi language. Till a full English version of the book is available, which may take some time, this summary is expected to meet their inquisitiveness and if it does, the humble effort will be deemed to have served its purpose.

—K. C. Lalwani

Books on Jainology

BHATTACHARYYA, HARISATYA, *Anekāntavāda* (with a foreword by Jayantilal Bhaishankar Dave), Shree Jaina Atmanand Sabha, Bhavnagar, 1953. Pages xxix+208. Rs. 2.00.

Principles of *Anekāntavāda* explained with practical application of *Saptabhangī* by appropriate examples. It also contains 'A few Thoughts on *Anekāntavāda*' by Muni Bhadrankara Vijaya.

DESAI, P. B., *Jainism in South India and Some Jaina Epigraphs* (Jivaraja Jaina Granthamala No. 6), Jaina Samskriti Samrakshaka Sangha, Sholapur, 1957. Pages xiv+454. Rs. 16.00.

Dissertation on the career of Jainism in the South, especially in the areas in which Kannada, Tamil and Telugu languages are spoken. Some Kannada Inscriptions from the areas of the former Hyderabad State and round about are also given both in Roman and Devnagri characters along with their critical study in English and summary in Hindi. Illustrated.

HANDIQUI, KRISHNA KANTA, *Yaśastilaka and Indian Culture* (Jivaraja Jaina Grandhamala No. 2), Jaina Samskriti Samrakshaka Sangha, Sholapur, 1949. Pages viii+539. Rs. 16.00.

A treatise on Somadeva's *Yaśastilaka* and aspects of Jainism and Indian thought and culture in the tenth century. It discusses Somadeva and his age, the story and its sources, *Yaśastilaka* as a prose romance, as a socio-political record, as a religious romance, as an anthology of Sanskrit verse, philosophical doctrines, schools of thought, Jaina dogmatics and moral and spiritual discipline, the *anuprekṣās* and Jaina religious poetry, controversial dialogue, Jainism and other faiths, Jaina criticism of Vedic sacrifices, non-Jaina cults, customs and beliefs, Jaina religious and moral stories, myths and legends quotations and references. Contains appendix on Somadeva and the Pratihara Court of Kanauj, the verses on the courtesan's corpse and a Buddhist legend, Saiva temples and their geographical distribution and the Kalamukha Sect. Also gives index of geographical names mentioned in *Yaśastilaka* and general index.

KAPADIA, H. R., *A History of the Canonical Literature of the Jainas*, author, Surat, 1941. Pages xii+272. Rs. 5.25.

Discusses the genesis of the Jaina Scriptures, their classification, redaction of the canons, extinct and extant *Āgamas* and canonical exegetical literature.

SHAH, DHIRAJLAL, *The Teachings of Lord Mahāvīra* (translated from *Srī Mahāvīra Vacanāmṛtam* in Gujarati by N.V. Vaidya), Sri Mahavira Vacanamrita Prachara Samiti, Bombay, 1967. Pages 16+244.

Compilation of teachings of Mahavira under the following headings : cosmogony : liberated souls, the soul, the doctrine of *karman*, four requisites, self conquest, road to liberation, steps to self realisation, rules of conduct, non-injury, truth, non-stealing, celibacy, nonpossession, duties of a monk, a true monk, fundamental articles of the creed, self control, service by preceptors, a bad disciple, an ill-mannered monk, pleasures and enjoyments, carelessness, passions, the ignorant and the wise, a true *brāhmaṇa*, exertion, righteousness, *reflections, leśyās*, death, rebirth, tortures in hell and discipline.

SHAH, UMAKANT P. and GANGULI, KALYAN K., *Western Indian Art* (Journal of the Indian Society of Oriental Art Special Number), Indian Society of Oriental Art, Calcutta, 1966. Pages 94. Price Rs. 25.00.

'A Jaina metal image from Surat', 'A *Pancatīrthika* metal image with a *toraṇa* from Patan', 'A Jaina bronze from Jesalmera, Rajasthan' and 'Some medieval sculptures from Gujarat and Rajasthan' by U. P. Shah ; 'Renaissance and the late Maru-Gujarat temple architecture' by M. A. Dhaky ; 'Some painted book-covers from Western India' by Muni Sri Punyavijaya and U. P. Shah ; 'Late medieval paintings in Western India' by K. K. Ganguli are of special interest from the view-point of Jaina art study. It is well illustrated, some in colour.

SHETH, C. B., *Jainism in Gujarāt* (A. D. 1100-1600) (Shree Vijaydevsur Sangh Series No. 6), Shree Vijaydevsur Sangh Gyan Samity, Bombay, 1953. Pages xii+282. Rs. 5.00.

Describes the reign of Siddharaja and Kumarapala in relation to Jainism, contributions of Vastupala-Tejapala, Jainism in the Vaghela period, Jainism in the 14th century, Somasundara *yuga*, Jainism in the later half of the 15th century and finally during the Hairaka *yuga*.

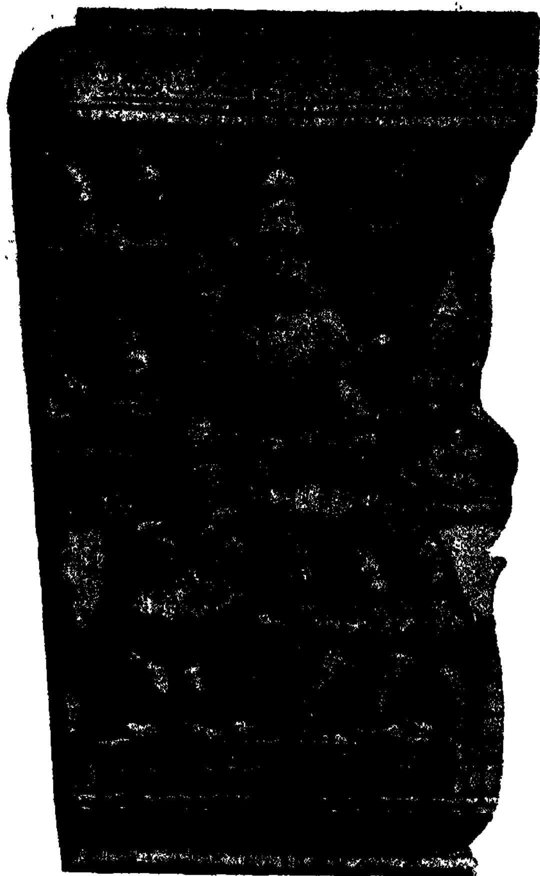
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PRABHATMOHAN BANDYOPADHYAYA, a reputed artist from Santiniketan. Exhibition of his paintings entitled 'Glimpses of Ancient India' was recently held in Calcutta. Painting reproduced in this Journal is from that series.

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PREMCHAND JAIN, Lecturer, Jain Post-graduate College, Bikaner.

SADHVI MANJULA, a learned Jaina nun.



South Indian Wood Carving
18th Century
Sundaram Collection

Neither riches nor relations
Can protect.
Know this and know life
And get rid of *karma*.

—Lord Mahavira



Possession of numberless mountains
Of gold and silver
Satiates not him who wanteth.
Want is as endless as Space.

—**Lord Mahavira**



JAI CHAND